MANUAL HEBREW GRAMMAR.

BY

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M A N U A L   H E B R E W   G R A M M A R

By James Seixas.

Joshua Seixas was Joseph Smith's Hebrew teacher

This book was written, apparently, by the Dr. Seixas who instructed Joseph Smith in Hebrew. If the author is another man of the same name, it is evident that the book dates from about the same period in which Joseph Smith was study+ Hebrew. Also, it embodies the very elements of pronunciation which he had been taught, and which he embodied in his transliterations in the Book of Abraham, so greatly criticized adversely by some opponents in the Bishop Spalding controversy (1912-13).

Note, in particular, the pronunciation gnayin of letter numbered 70 in the alphabet. It is usually given as plain ayin. The former is more nearly correct, altho perhaps somewhat exaggerated. Note also that long a sound is here rendered au (as aw in "law", another of Joseph Smith's

harshly criticized pronunciations, although usually rendered like a in "ah" at the present time. Other standard grammars of two generations since also followed this rendering of the long "a" sound. For this see Stuart's translation of Roediger's edition of Gesenius' "Hebrew Grammar" (Andover, 1846).

§ 1.

ALPHABET.

Finals.			
	1.	א	*au'leph*
	2.	ב	*baith*
	3.	ג	*gimmel*
	4.	ד	*dau'leth*
	5.	ה	*hay*
	6.	ו	*vauv*
	7.	ז	*zah'yin*
	8.	ח	*khaith*
	9.	ט	*tait*
	10.	י	*yode*
ך	20.	כ	*kăf*
	30.	ל	*lau'medh*
ם	40.	מ	*maim*
ן	50.	נ	*noon*
	60.	ס	*sau'mekh*
	70.	ע	*gnah'yin*
	80.	פּ	*pay*
ף		פ	*fay*
ץ	90.	צ	*tsau'da*
	100.	ק	*kofe*
	200.	ר	*raish*
	300.	שׂ	*seen*
		שׁ	*sheen*
	400.	ת	*tauv*

VOWELS.

Long.

ָ *Kau'mets* sounds like *aw* in law.
ֵ *Tsa'ree* " " *a* in ale.
וֹ or ֹ *Kholem* " *o* in bone.
וּ *Shoo'rek* " " *oo* in moon.
ִי ִ *Khee'rek* " " *ee* in meet.

Short.

ַ *Pat'takh* sounds like *a* in father.
ֶ *Segole* " " *e* in met.
ָ *Kau'mets* " " *o* in note.
ֻ *Kibboots* " " *u* in full.
ִ *Khee'rek* " " *i* in bit.

Compounds.

ֱ *Shevau Segole* sounds like *e* in met.
ֲ *Shevau Pattakh* " " *a* in hat.
ֳ *Shevau Kau'mets* " *o* in not.

§ 2.

Rules and Explanations for Reading.

1. *Pattakh* (ַ) is sounded like *a* in *hat* when it stands in a *mixed* syllable* or before a *Daugesh;* and like *a* in *father* in a *simple* syllable.*

2. *Segole* (ֶ) is sounded like *e* in *met* when it stands in a *mixed* syllable, or before a Daugesh; and like *a* in *ale* in a *simple* syllable, or before א, י, or ה quiescent.

3. *Kheerek* (ִ) is sounded like *ee* in *meet* when it is followed by a quiescent י, and like *i* in *bit* when not followed by such י.

4. The vowels (ִ) and (ֵ) are sometimes vicarious for (ִי) and (וּ); this may be known, when (ִ) or (ֻ) stands in a *simple* syllable *unaccented.*†

5. Daugesh is a dot placed in the bosom of a letter, and is of *two* kinds, viz. *forte* and *lene.* Dagesh *forte* always *doubles* the letter in which it occurs, and therefore makes a mixed syllable; and it is used,

(1) To show the *omission* of a letter, and is called Daugesh *compensative.* Rarely is this compensation neglected.

(2) To distinguish the conjugations *Piel*, *Pual* and *Hithpael*, it being inserted in the middle (second) radical, and is called Daugesh *characteristic.* It is sometimes omitted here, when the middle radical is neither a guttural nor ר. See (6) note, below.

(3) To mark נּ *epenthetic.*

(4) To point out ו conversive of the *future*, it being inserted in the preformative *pronoun* unless that pronoun be א, which cannot receive Daugesh (see 6 note below). It is omitted in

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* A *mixed* syllable is one which ends in a *consonant* sound; a *simple* syllable is one which ends in a *vowel* sound.

† A *short* vowel cannot stand in a *simple* syllable unless the *tone* be upon it; and a *long* vowel cannot stand in a *mixed* syllable unless the *tone* be upon it.

the preformative י when י has a Shevau (ְ), in which case the Shevau is vocal. Compare 10. II. 3, below.

(5) To unite *two* words in *one*, in this case it is called Daugesh *conjunctive.*

(6) For mere *euphony*, and is called Daugesh *euphonic.*

NOTE. Daugesh *forte* may occur in any letter except א, ה, ח, ע, and ר.*

Daugesh *lene* occurs in the six letters בּ גּ דּ כּ פּ תּ technically called *Begăd kĕfat*, but only when *either of these letters* begins a *clause* or *sentence*, or is *preceded* by a *consonant sound.*†

NOTE 1. A *few exceptions* are found, which may *generally* be attributed to a false transcription.

NOTE 2. Daugesh *lene,* however, may follow a *final vowel sound,* provided the *first* of the two words has a *disjunctive* accent upon it. In this case, the Daugesh lene begins a *clause* or *sentence* according to the consecution of the accents.

NOTE 3. It is always found after the forms יְהֹוָה and יֱהֹוִה which are pronounced אֲדֹנָי and אֱלֹהִים.

NOTE 4. In some cases where the *groundform* is without Dagesh lene, it is omitted where we might expect to see it.

NOTE 5. It never occurs in the suffixes כֶם, כֶן.

6. The small point found in the bosom of ה (thus הּ) at the *end* of a word is called *Mappik;* in any other letter it is called *Daugesh.*

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* The letters א, ה, ח, and ע are *Gutturals;* these, together with the letter ר (with a *very few* exceptions as to ר and א) do not receive *Daugesh.* As a compensation, however, for the *rejection* of Daugesh, the vowel preceding the guttural or ר is usually *lengthened;* e. g. *Kheerek* (ִ) is lengthened into *Tsaree* (ֵ), *Pattakh* (ַ) into *Kaumets* (ָ), *Kibboots* (ֻ) into *Kholem* (ֹ); *Segole* (ֶ) also is lengthened into *Tsaree* (ֵ), and *short kaumets* into *Kholem* (ֹ).

† Many sound these letters *bh, gh, dh, kh, ph, th,* i. e. when they are undagesh'd. This distinction is made in כ and פ by Spanish Jews, and in ב and ת by German Jews.

7. A *horizontal* line placed (on a line with the upper part of the letters) *between* words is called *Maccaph*, and serves to connect them.

8. A *perpendicular* line placed *under* a letter is called *Matheg;* when it occurs with (ָ) and a shevau immediately *succeeds* it, it shows that the Shevau is to be *pronounced.* It is sometimes displaced by another accent, in which case Shevau is pronounced. Matheg is simply *euphonic*, never *tonic.*

NOTE 1. But when this perpendicular line falls on the *last* word of a *verse* (every such word *must* have one), it is called *Sillook* (i. e. stop). *Sillook* is both a *pause* and *tonic* accent. Shevau is always *silent* after it.

NOTE 2. If *two* perpendicular strokes occur on the *last* word of a verse, the *first* is *Matheg*, the *second Sillook.* This point (׃) marks the end of a verse, and is called *Soph pausook,* i. e. end of a verse.

9. *Short Kaumets* (which is sounded like *o* in *note*) can be distinguished from the *long* Kaumets in the following ways:

(1.) When a *Shevau* follows it without an *accent* intervening.

(2.) When followed by a *Dagesh* or a *Maccaph.*

(3.) When an *accented* Kaumets *precedes* it.

NOTE. If ה or א precede Maccaph, the Kaumets before א or ה is *long.*

10. This point (ְ) is called *Shevau,** of which there are *two* kinds, viz. *Silent* and *Pronounced.*

I. Shevau is silent,

(1.) When it follows the short vowels (ַ), (ֶ), (ֻ), (ָ) short, and (ִ) not followed by a quiescent י, unless there be

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* Shevau is a kind of *semivowel*, and is called *Simple* Shevau; (ֲ) *Shevau pattakh*, (ֱ) *Shevau segole*, and (ֳ) *Shevau kaumets* are called *compound* or *composite* Shevaus. The *Gutturals*, although not confined to any *particular* vowels, commonly take a *compound* Shevau when other letters would have a *simple* Shevau. Sometimes letters which are *not* gutturals take compound Shevau. A silent Shevau is implied under the last letter of every word, provided such letter is *vowelless*, and is not a *quiescent.*

a Daugesh (expressed or implied) in the letter over the Shevau. Compare II. 3, below.

(2.) At the *end*, or when it is the *last* point of a word; and should *two* Shevaus end a word, *both* are silent. To this rule there is not a *single* exception.

(3.) When it follows a *long* vowel which has a *pause* or *tonic* accent upon it. Compare II. (2) and (7) below.

Note. When two different accents fall on a word, the *second* marks the tone; but if both accents are alike, the *first* marks it. See 11, below.

(4.) In the *middle* of a word if followed by another Shevau; or it may be stated thus: if two Shevaus occur together in the middle of a word, the *first* is *silent*, the *second* is *pronounced.*

II. Shevau is pronounced,

(1.) At the *beginning* of a word.

(2.) When it follows the long vowels (ֵ), (ָ), (וּ), (ִי), (וֹ), without a *tonic* accent on them. Compare I. 3, above; also 7 below.

(3.) Under a letter in which there is a *Daugesh* expressed or implied. Compare I. 1, above. See 5, (4) above.

(4.) In the *middle* of a word when *preceded* by another Shevau. Compare I. 4, above.

(5.) Under a letter *repeated* (followed by a *similar one*).

(6.) After the vicarious vowels (ִ) and (ֻ), i. e. when these vowels are substituted for ִי and וּ. Compare § 2. 4, above.

(7.) When it follows the *long* vowels (ֵ), (ָ), (וּ), (וֹ), (ִי), having the *tone* upon them, provided *always*, that the word following be a *monosyllable*, or be accented on its *first* syllable. Compare I. 3 above, and II. 2 above.

11. Every word in the Hebrew Bible has either *one* or *two* accents; some words, however, which have a *Maccaph*, often reject the accent. Most of the accents are confined to

the *tone* syllable; but ֜, ֠ (֠ ֠), and ֗, are always on the *last* syllable, and ֨ always on the *first*, whether the tone be there or not; comp. 10. I. 3 note, above. The following are the principal *pause* accents, ֑ *atnakh*, ֒ *segoletau*, ֗ *rebeéah*, ֔ *kauton*, ׀ *sillook* (see 8, notes 1, 2, above), ׃ *soph pausook* (see 8. note 2. above). These accents commonly divide the text into its different members.

§ 3.

DIVISION OF THE ALPHABET.

The Hebrew Alphabet is divided into RADICALS and SERVILES. The following

איתן משׁה וכלב are called *serviles*, because they are used for various purposes in the language. The rest of the letters of the Alphabet are called *radicals*, because they form the *roots* of words. A radical can never become a servile, but a servile may become a radical when found in the root. Some of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations:—

מ * signifies *from*, *out of*, *on account of*, *in comparison of*, *of*, *on*, *at*, *by*, *than*, *more than*, above, so as not, so that not, not, from (being), some, some or one of, less than, far from, away from, caused by, because, beyond, after, after that, too difficult or hard, for, since, etc.

שׁ (contraction of אֲשֶׁר) *who*, *which*, *that*, *what*, *he who*, whose, because, because that, when, so that, whither, for, as, etc.

ה *the*, *this*, *that*, O, who, which, etc.

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* The prefix מ is a contraction of מִן, for which, in poetry, we sometimes find מִנִּי and מִנֵּי. But מִנִּי (Ps. 45 : 9) is for מִנִּים, see Lex. מֵן. Once מִן signifies *lest*, Deut. 33 : 11.

ו *and*, *but*, *yet*, *then*, *that*, *for*, *or*, now, so, that, so then, else, otherwise, namely, even, both, therefore, etc.

כּ (כְּמוֹ) *as*, *like*, *according to*, *when*, *in*, while, thus, so, as well as, how, about, nearly, as if, as long as, any thing or one like, such, after, at, as soon as, etc.

ל (לְמוֹ) *to*, *as to*, *for*, *of*, *at*, *after*, *about*, toward, into, upon, against, belonging to, pertaining to, through, in addition to, besides i. e. *accompanying*, concerning, till that, so that, because, before, in order, when, in, by, from, while, as though, etc.

בּ (בְּמוֹ) *in*, *with*, *by*, *over*, *among*, *when*, while, against, on account of, after, out of, for, to, through, throughout, on, upon, because, according to, since, for the sake of, with (the aid or help of), near, as, in the manner of, according to, concerning, in that, both, etc.

NOTE 1. The *Article* ה is frequently to be supplied after some of the foregoing prefixes; as בְּרֵאשִׁית *in* THE *beginning*; etc.

NOTE 2. The syllables מוֹ, פִּי, דֵי, are occasionally added to the prefixes מ ל כּ בּ without any additional signification; as בְּמוֹ *in, through,* כְּמוֹ *as, like, when,* כְּפִי, לְפִי, מִדֵּי, כְּדֵי, בְּדֵי. מוֹ, however, is the poetic suffix for הֶם or ם; see § 7.

§ 4.

OF NOUNS.

Nouns are generally derived from verbs,

1. By changing their vowels; as מֶלֶךְ *a king*, from מָלַךְ *he reigned;* דֶּשֶׁא *tender grass*, from דָּשָׁא *he* or *it flourished, sprouted.*

2. By dropping *one*, seldom *two* of the radical or root letters; as גַּן *a garden*, from גָּנַן *he enclosed.*

3. By adding to a perfect or imperfect root,* one or more of the following serviles ה א מ נ ת י ו, technically called *Heemantive.*

In forming *Heemantive* nouns from verbs,

ה, נ (ן) or י is placed at the *end,*

א or מ at the *beginning,*

ת at the *beginning* or *end,* and

י or ו is inserted.

NOTE 1. The root consists of three letters, and is usually pointed with (ָ) and (ַ), and with two (ָ's) when the last letter is א or ה; as קָטַל, בָּרָא, הָיָה.

NOTE 2. A few nouns are pointed like their roots; as שָׁנָה *a year,* אוֹר *light* (to shine), שִׁיר *a song* (to sing).

NOTE 3. Some verbs are derived from nouns; as אָהַל *to pitch* or *spread a tent,* from אֹהֶל; הִשְׂמְאִיל (Hiphil) *to turn to the left,* from שְׂמאֹל; יָמַן Hiph. הֵימִין *to turn to the right,* from יָמִין.

NOTE 4. The following nouns are *anomalous* in their derivative forms:— אָב *a father,* constr. אֲבִי; אָח *a brother* constr. אֲחִי; אָחוֹת *a sister;* בֵּן *son;* בַּת *daughter;* פֶּה *a mouth,* constr. פִּי, with suffixes פִּי *my mouth,* פִּיךָ *thy mouth,* פִּיו and פִּיהוּ *his mouth,* etc. בַּיִת *house,* constr. בֵּית, עַיִן *eye, fountain,* constr. עֵין; צַיִר, constr. צִיר; תָּוֶךְ, constr. תּוֹךְ; מָוֶת, constr. מוֹת.

§ 5.

TERMINATIONS OF NOUNS.

i. e. their *Gender* and *Number.*

ה ָ † *singular* fem. ות ת ִית

ות ת יות — *plural* fem.

ת ַ ת ֶ — *construct sing.* fem. See § 6. 3.

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* A *perfect* root consists of *three* radicals, an *imperfect* root of *two,* seldom *one.*

† The fem. sing. ה is changed into ת in the *construct* and *suffix states,* and before ה paragogic or local.

ִים ֵם *plural masc.*

ַיִם ָיִם תַּיִם *dual.*

ֵי *construct dual* and *plur.* masc. See § 6. 2.

ֵה *construct sing.* masc. See § 6. 4.

NOTE 1. Some *masculine* nouns take a *fem. plur.* termination, and *vice versa;* as אָב *a father,* אָבוֹת *fathers;* נָשִׁים *women, wives,* constr. plur. נְשֵׁי. Some words take both the masc. and fem. forms; as שָׁנָה (fem.) *a year,* plural שָׁנִים and שָׁנוֹת, constr. שְׁנֵי and שְׁנוֹת.

NOTE 2. Names of *females,* proper names of *places, cities, towns, countries, rivers, winds,* and objects *double by nature* or *art,* are usually *feminine,* though of a *masculine* termination; as רָחֵל *Rachel,* צִיּוֹן *Zion,* רוּחַ *wind,* etc., צָפוֹן *the north,* עַיִן (constr. עֵין) *an eye,* נַעַל *a shoe,* מֹאזְנַיִם *balances,* etc.

NOTE 3. Some words which are *absolute* have the termination of the *construct,* and *vice versa.*

NOTE 4. A few *dual* and *plural* nouns end in ַי rarely in ָי.

§ 6.

OF THE CONSTRUCT STATE.

1. When two nouns come together, signifying different things, *of,* or *of the,* must *commonly* be placed between them; as רוּחַ אֱלֹהִים *the spirit* OF *God;* עֵץ פְּרִי *tree* OF *fruit.*

2. The final ם of the dual and plur. is *dropped* in this state; as יָדַיִם *hands,* יְדֵי אָדָם *the hands of man;* פְּנֵי הַמַּיִם *the surface of the water;* מֵי הַמַּבּוּל *the waters of the deluge;** מֵימֵי מִצְרַיִם *the waters of Egypt.**

3. Fem. nouns ending in ָה, change it into ַת or ֵת in the *construct;* as חַיָּה *a beast, living thing, life,* חַיַּת הָאָרֶץ and חַיְתוֹ אֶרֶץ (with ו paragog.) *beast of the earth;* אִשָּׁה *woman, wife,* אֵשֶׁת נֹחַ *the wife of Noah.*

NOTE. This ה is always *dropped* before ִים and ֵי.

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* The dual forms מַיִם *water,* and שָׁמַיִם *heaven,* are used as plurals.

4. Nouns masc. ending ֶה, change it into ֵה in the construct; as מִקְוֶה *a collection*, מִקְוֵה *a collection of;* שָׂדֶה *a field*, שְׂדֵה *the field of;* עָלֶה *a leaf, foliage*, עֲלֵה *the foliage of.* This ה is *always* dropped before ִים, ִי, ַיִם, and *generally* before *suffixes.*

§ 7.

OF POSSESSIVE PRONOUNS,

called *Suffixes.*

These are *fragments* of the *Primitive* pronouns, which are joined to the end of nouns, and supply the places of pronouns *possessive;* thus:—

סֵפֶר *a book.*

ִי — *my;** ַי or ָי *my* when the noun is *plural.*

ְךָ — ךָ כָה ךְ (ֶכָה) *thy* masc.

ֵךְ — כִי ִכִי *thy* fem.

וֹ — הוּ ו ה נוּ (?מוֹ) (once. וֹהִי) *his, its.**

הּ — הָ נָה (ָה) *her, its.*

נוּ — *our.*

כֶם (masc.) כֶן (fem.) כֶנָה — *your.*

ם — הֶם (masc.) הֶן ן (fem.) נָה מוֹ (poetic.) (מוּ once.) הֵנָּה הֵמָּה — *their.*†

(*a*) נִי or ֵנִי — at the end of a *verb* or *particle* signifies *me*, sometimes *I.*

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* ִי and וֹ in a few cases, are *paragogic;* as חַיְתוֹ constr. for חַיַּת; בְּנִי and בְּנוֹ constr. for בֶּן־.

† When suffixes are united to *verbs, prefixes,* or *particles,* they are in the *objective* case. When united to *particles* they are sometimes in the *nominative* case; as אַיּוֹ *where (is) he?* אַיֶּכָּה *where (art) thou?* הִנְּךָ *behold thou (art),* אֵינֶנּוּ *he (is) not,* אֵינֶנָּה *she (is) not,* אֵינֶנִּי *I (am) not,* עוֹדֶנּוּ *he (is) still,* עוֹדְךָ *thou (art) still.*

Note 1. The final ם of the *dual* and *plural* terminations (§ 5) is always dropped when the above suffixes are united to them; as בֵּן *a son*, בָּנִים *sons*, בָּנֶיךָ *thy sons.* The י, however, of ־ַיִם and ־ִים remains, and will distinguish the plural noun.

Note 2. *Fem. sing.* nouns ending in ה, change it into ת before suffixes; as אִשָּׁה *a wife, woman,* אִשְׁתּוֹ *his wife,* אִשְׁתְּךָ *thy wife,* מְלָאכָה *a work,* מְלַאכְתּוֹ *his work.*

(*a*) Masc. sing. nouns ending in ־ֶה, drop it before suffixes.

Note 3. *Fem. plur.* nouns which end in וֹת, *generally* insert a י before their suffixes without any special reason; as מִשְׁפָּחוֹת *families,* מִשְׁפְּחוֹתֵיהֶם *their families, kind.*

Note 4. The nouns אָב *a father,* אָח *a brother,* and a few others; also the particles עַל *upon, by, over, against,* אֶל *to, unto, into,* etc., take a י before their suffixes like plural nouns; as אָבִיו *his father,* אָבִיךָ *thy father,* אָחִיו *his brother,* עָלָיו *upon, by, against him;* אֵלָיו *unto him,* אֵלֶיךָ *unto thee,* etc.

Note 5. In poetry, עֲלֵי, מִנִּי or מִנֵּי, עֲדֵי, and אֱלֵי, are often used instead of עַל, מִן, עַד and אֶל.

Note 6. When the suffixes are added to *verbs* or *particles,* they are *objective* pronouns, and when added to *some* particles, they are *nominative* pronouns.

§ 8.

OF VERBS IN KAL, i. e. *active.*

1. The root of *all* words consists of *three letters;* and is always the *third pers. sing. masc. Indicative preterite* active; its *first* radical takes (ָ) *Kaumets,* and its *second* (ַ) *Pattakh.* If, however, the last radical is א or ה, then, both the

first and *second* radicals take (ָ) Kaumets; as קָטַל * *he killed,* בָּרָא *he created,* עָשָׂה *he made, did,* etc. But see 4, below.

2. In a *few* roots, the *second* radical has Tsaree (ֵ), and in a *very few,* it has Kholem (ֹ); as מָלֵא *he filled, it was full,* יָרֵא *he feared, was afraid,* יָכֹל *he was able, he prevailed.* These verbs are *intransitive* or *neuter.*

NOTE. The *present participle* Kal and the *preter* Kal of these roots have the same form. See § 11. Note 1.

3. The following roots take a *Mappik* (see § 2. 6) in their last radical ה, and are pointed and conjugated like perfect verbs; the ה is *always* retained, either *with* or *without* the Mappik: מָהַהּ, גָּבַהּ, תָּמַהּ, כָּמַהּ, נָגַהּ, לָהַהּ, יָרַהּ (תִּרְהוּ Is. 44. 8). See § 16. 10.

4. The *Infinitive* mood is the root of verbs whose middle radical is ו; in which case, the first radical takes Kholem (וֹ) or Shoorek (וּ); thus, קוּם, בּוֹא, מוּת, אוֹר, etc. See § 15. 1, with Note 1.

5. The following are *Quadriliterals,* i. e. roots consisting of *four* letters:— כַּרְבֵּל, כִּרְסֵם, רֻטְפַּשׁ, פַּרְשֵׁז.

PECULIAR FORMS. נִפְלַל, שַׁאֲנַן, רַעֲנַן, צְמִתֻת, חֲמַרְמַר, סְחַרְחַר, חֲצֹצֵר, מְחַסְפָּס, with *one* or *two* radicals *repeated;* תַּחֲרָה and תִּרְגֵּל are with ת prefixed.

6. The following pronouns, called *Sufformatives,* are *suffixed* to the third pers. sing. of the *preter* tense of *every* conjugation; thus—

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* When either of the accents ֑, ֔, ֕, or ֽ (Sillook), falls upon *Pattakh,* it lengthens it into *Kaumets;* as אָמָר, רָכָשׁ; יָשָׁב, עָמָד; יָצָר, etc.

SUFFORMATIVE PRONOUNS.

Past Tense.

קָטַל *he killed.*

once.	rarely.		
־ָא	־ָת	־ָה	*she.**
תַ, ־ַת	תָה	־תָ	*thou*, masc.
תִי	תְּ	־ת	*thou*, fem.
	תִ	־תִי	*I.*
	נְ	־נוּ	*we.*
		־תֶם	*ye*, masc.
	תֶנָה	־תֶן	*ye*, fem.
וּא, ־ָה, ־ֻון, ־ֻ,		־וּ	*they* indicative, also *ye* imperative.

NOTE 1. ו (with *any* vowel) prefixed to a *past* tense, often converts it into the *future;* as קָטַל *he killed,* וְקָטַל *and he shall* or *will kill;* הָיוּ (from הָיָה) *they were,* וְהָיוּ *and they shall be, let them be.*

NOTE 2. This ו is sometimes prefixed to a word which *precedes* the preter; as וְגַם נָתַתִּי *and I will also give.* See following §, note 4.

§ 9.

PREFORMATIVE AND SUFFORMATIVE PRONOUNS.

FUTURE TENSE.

The following pronouns, called *Preformatives* and *Sufformatives*, are united to the verb, to form the *future tense* in *every* conjugation; as

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* This ה is changed into ת before verbal suffixes.

	קָטַל	*he killed.*
	—י	*he shall* or *will, let him* or *it, may he* or *it.*
	—ת	*she shall* or *will, let her* or *it; thou shalt,* masc.
parag. ן	—ִי ת	*thou shalt* or *wilt,* fem.
	—א	* *I shall* or *will, let me.*
	—נ	* *we shall* or *will, let us.*
ן ,ֻ ,וּן ,ו	—ת	*ye shall* or *will,* masc.
ן ,ָן ,נָה	—ת	*ye* or *they shall* or *will, let them,* fem.†
ן ,ֻ ,וּן ,ו	—י	*they shall* or *will, let them,* masc.

NOTE 1. ו (followed by a *Daugesh* in the future letter) prefixed to a *future tense,* always throws it back into the *preter;* as יִקְטֹל *he shall kill,* וַיִּקְטֹל *and he killed.*

NOTE 2. ו takes *Kaumets* (ָ) before א *I shall* or *will.* See § 2. 5, (4).

NOTE 3. When יְ follows ו, the Daugesh is always *omitted;* the Shevau, however, is vocal. See § 2. 5, (4).

NOTE 4. ו conversive of the future is sometimes prefixed to a word which *precedes* the future; as וְאֵד יַעֲלֶה *and a vapor went up;* וּמִשָּׁם יִפָּרֵד *and from there* (thence) *it was divided;* וְלֹא יִתְבֹּשָׁשׁוּ *yet they were not ashamed of themselves,* from בּוֹשׁ; and in this case, it receives the same pointing as ו conversive of the *preter;* § 8. 6, Note 1; וְגַם (אַחֲרֵי־כֵן אֲשֶׁר) יָבֹאוּ AND *even* (after that) THEY CAME.

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* The first pers. sing. and plur. are often found with ה paragogic. See § 22. 1.

† In a *few* cases we find נָה — י instead of נָה — ת.

§ 10.

NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is *active;* all roots are in Kal; as קָטַל *he killed,* בָּרָא *he created,* עָשָׂה *he made, did, performed,* מָלֵא *he filled,* יָכֹל *he prevailed,* בּוֹא *to go, come,* מוּת *to die,* גִּיל *to rejoice.* See § 8. 1, 2, 4.

2. Niphal is *passive* of Kal; the *preter,* prefixes נ to the root (comp. § 11. 4); as נִקְטַל *he was killed,* etc. It is sometimes *reflexive;* as נֶחְבָּא and נֶחְבָּה *he hid himself;* it is sometimes *active* (like deponent verbs in Latin); as נֶאֱנַח *he sighed;* and sometimes *reciprocal;* as נִשְׁבַּע *he swore;* נִגַּשׁ, נוֹשַׁב. Verbs ע״וּ (ע״י) and ע doubled, are like נִחַת, נֵעוֹר, נָמַס and נָמֵס, נָסַב and נָסֵב, נָבוֹן, נָקוֹם, נִחַר, נִחַל.*

NOTE. Although the *predominant* signification of Niphal is passive, yet it was doubtless primarily *reflexive* of Kal.

(*a*) The *infin.* and *imper.* Niphal are formed by prefixing הִ to the verb, with a *Dagesh in,* and a *Kaumets under,* the *first* radical;† as הִבָּרֵא *to be created, being created,* with

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* Sometimes it requires to be translated by prefixing *can, must, may, ought, could, should, would.* Gen. vi. 21. xvi. 10. xx. 9.

† Instead of הִ, the characteristic נ sometimes remains.

prefix and suffix בְּהִבָּֽרְאָם *in their being created, when they were created;* הִפָּרֵד and הִפָּרֵד *be separated, separate thyself, being separated, separating himself.* Once הִנְדֹּף (Ps. 68:3).*

Note 1. In verbs whose middle radical is ו (י), the *first radical* takes *Kholem* and once *Shoorek,* instead of *Kaumets;* as הִמּוֹל, etc.; הִדּוּשׁ.

Note 2. In verbs whose *second* and *third* radicals are *alike*, the *first radical* takes *Kholem* or *Pattakh,* and once *Tsaree;* as הִסֹּב, הִכּוֹז, הִבּוֹק and הִמֵּס, הִסַּב.

(*b*) If the *first* radical be a *guttural* or ר, the ה characteristic takes *Tsaree,* i. e. *Kheerek* is *lengthened* into *Tsaree* (see page 5, * note); as הֵחָלֵק, הֵרָאֹה, הֵעָמֵד, הֵהָרֵג, הֵאָכֹל.*

Note 1. In verbs ע doubled, the *first* radical here takes *Pattakh* (*Kaumets*), sometimes *Kholem,* and in *three* cases *Tsaree;* as הֵחֵל, הֵחַלּוֹ, הֵרֹמּוּ, etc. * Compare § 10. 2.

Note 2. In verbs ע״וֹ the *first* radical here takes *Kholem.* Compare § 10. 2.

For *Piel* and *Pual,* see below, 6 and 7.

3. Hiphil is *causative* or *permissory;* the *preter,* prefixes ה (הֲ, הוֹ, הֶ, הֵ, הִ), and inserts (not always) a י before its *last* radical; as הִקְטִיל *he caused to kill,* הִכְבִּיד *he caused* or *permitted to be hard, obdurate;* הִשְׁקָה † *it*

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* The prefixes ב, כ, ל, occasionally *expel* the ה characteristic and take its vowel; as לֵרָאוֹת, בִּכָּשֵׁל.

† Verbs ל״ה always *reject* the characteristic י of Hiphil; but verbs with *Mappik'd* הּ usually retain it.

caused to water; הֵחֵל (from חָלַל) *he began;* הֵבִיא (from בּוֹא) *he brought, caused to come.* *

(*a*) When the ה characteristic has *Pattakh,* it marks the *infinitive* and *imperative* of *perfect* verbs, verbs ל״ה, and verbs פ״ן; as הַבְדִּיל and לְהַבְדִּיל *to cause to divide;* הַרְבָּה and הַרְבֵּה *to cause to multiply* (as an adverb *much*), from רָבָה; הַבֵּט *look thou,* from נָבַט; once הוֹצֵא (for הַיְצֵא) *cause thou to come out,* i. e. bring out, from יָצָא; (לְ) הַשְׁקוֹת *to cause to water,* from שָׁקָה; (לְ) הַכּוֹת *to smite,* from נָכָה; imper. הַט from נָטָה; הַךְ from נָכָה.

NOTE. The prefixes בּ, כּ, לְ, sometimes *exclude* the *infin.* ה and take its vowel; as לַשְׁמִעַ *to utter aloud, proclaim;* לַמְרוֹת, etc.

(1) Anomalous are imper. הֶרֶף, הֶרְבֹּה (הֶרֶב), הֶחֱשׁוּ, verbs ל״ה.

(*b*) When the ה characteristic has *Kaumets,* it marks the *infin.* and *imp.* of verbs whose *middle* radical is ו (י), or whose *second* and *third* radicals are *alike;* † as (לְ) הָאִיר *to cause to shine,* from אוֹר; (לְ) הָשִׁיב *to cause to return, restore;* הָשֵׁב *bring back, requite thou,* from שׁוּב; הָסֵב

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* Hiphil has sometimes the same signification as *Kal;* it is sometimes *intransitive.*

† This Kaumets is displaced by a *compound Shevau,* when the tone is moved *forwards* on account of a *final* addition; as הֲשִׁיבֵנוּ, הֲבִינֵנִי, הֲמִיתוֹ, הֲקִימֵנוּ; seldom by *Pattakh;* as הַחִלָּם (Gen. 11 : 6) *their beginning,* from חָלַל.

from סָבַב; הָשַׁע from שָׁעַע, but Ps. 39 : 14 from שָׁעָה; הָבִי is from בּוֹא.*

(*c*) When the ה characteristic has *Kholem* (וֹ ֹ), the root begins with י (comp. § 13. 4); as הוֹלִיד (הֹלִיד) *to cause to bring forth, to beget*, from יָלַד; הוֹשִׁיעַ, הוֹשִׁיעָה; הוֹדוּ (הֹדוּ) from יָדָה; הוֹצִיא, הוֹצֵא (once הַוְצֵא).

NOTE. The verbs יָטַב, יָמַר, יָנַק, יָלַל, יָמַן, יָשַׁר, and once יָלַךְ, do not change י into ו, but *preserve* it. Comp. § 13. 4, note 3.

4. Hophal is the *passive* of Hiphil; the *preter*, prefixes הָ, הוּ or הֻ to the verb; as הָקְטַל *he was caused* or *made to kill;* הֻקַּם (from נָקַם) *he was avenged;* הוּחַל (from חָלַל) *it was begun;* הָשְׁכַּב and הֻשְׁכַּב *he was caused* or *made to lie down.*

NOTE. The *infinitive* (which is like the *preter*), is the groundform of its *future* and *participle.*

5. Hithpael is *active* and *reflexive*, but is sometimes *passive;* its preter, prefixes הִת to the *infinitive Piel;*† as הִתְקַטֵּל *he killed himself;* הִתְהַלֵּךְ *he walked for himself, he walked to and fro* or *up and down;* הִתְבָּרֵךְ *he blessed himself, he esteemed himself blessed, he invoked a blessing for himself, he was blessed.*

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* The prefixes בּ, כּ, ל, sometimes exclude ה and assume its vowel; as לָבִיא, בָּעִיר, etc.

† The ת characteristic is sometimes *assimilated;* as תִּתַּמָּם for תִּתְתַּמָּם; הִזַּכּוּ for הִתְזַכּוּ, from זָכָה. Instead of ה characteristic, א occurs; as אֶשְׁתּוֹלְלוּ for הִשְׁתּוֹלְלוּ. See § 17. 4.

NOTE 1. When a root begins with either of the *sibilants* (hissing letters) שׁ , שׂ , ס , the ת characteristic of Hithpael changes place with the sibilant; as הִשְׁתַּמֵּר for הִתְשַׁמֵּר; from שָׁמַר; מִשְׁתָּאֵה (part.) from שָׁאָה. A *single* exception occurs Jer. 49 : 3; אֶשְׁתּוֹלְלוּ (Ps. 76 : 6) is for הִשְׁתּוֹלְלוּ from שָׁלַל.

NOTE 2. When צ begins a root, the ת is not only transposed (as in 1, above), but is changed into ט; as נִצְטַדָּק for נִטְצַדָּק or נִתְצַדָּק from צָדַק. In Chaldee and Syriac, ת characteristic of the passive forms is sometimes changed into ד.

NOTE 3. The verb שָׁחָה *to bow down, prostrate oneself, do homage, worship,* not only transposes the ת characteristic of Hithpael, but assumes the form שַׁחֲוָה in this conjugation; as וַיִּשְׁתַּחוּ *and he prostrated himself, bowed down, worshiped;* וַיִּשְׁתַּחֲווּ *and they prostrated themselves, bowed down, worshiped;* הִשְׁתַּחֲווּ *they prostrated themselves, bowed down, worshiped,* also *prostrate yourselves, bow ye down, worship ye;* אֶשְׁתַּחֲוֶה *I will prostrate myself, bow down, worship;* נִשְׁתַּחֲוֶה *we will prostrate ourselves, bow down, worship;* תִּשְׁתַּחֲוֶיןָ *ye* or *they shall* or *will*, etc.; infin. הִשְׁתַּחֲוֹת.

NOTE 4. The *infin.* and *preter* are alike; the *infin.* is the groundform of its *future* and *participle.*

NOTE 5. Hithpael (like Piel and Pual) receives a Daugesh in its *second* radical, unless that radical be a Guttural or ר.

NOTE 6. Instead of הִתְ, we very rarely find הָתְ or הֶתְ.

NOTE 7. Hithpael is generally used to *represent oneself* as *being* or *doing* that, which the root indicates; as הִתְחַלָּה *he pretended to be sick;* etc.

6. Piel is *active*, and is usually *intensive* or *causative* of Kal;* the *preter*, is characterised by a *Kheerek* (ִ) under

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* *Piel* and *Pual* add no *letter* to Kal to distinguish them, but may be known by their punctuation. The Daugesh *characteristic* of *Piel, Pual,* and *Hithpael,* is sometimes *omitted,* even when the second radical is neither a guttural nor ר.

the *first* radical, and a *Daugesh* (not always) in the *second;* as קִטֵּל *he murdered;* קִדַּשׁ and קִדֵּשׁ *he caused to be holy, consecrated;* נִחַם *he grieved;* בִּעֵר, רִחַם, טִהַר, נִאֵץ, יִרֵט, שִׁאֵל; קִיַּם and קִיֵּם are from קוּם.

NOTE 1. If the *second* radical is a *guttural* or ר, the *first* radical *generally* (but not always) takes *Tsaree* (ֵ), i. e. *Kheerek* is *lengthened* into *Tsaree* (page 5, * note); as בֵּרַךְ, נֵאֵר, אֵחַר, נֵהַל, פֵּאֵר, גֵּרֵשׁ and *once* בֵּרֵךְ *he blessed, praised.* Compare the last examples in the preceding paragraph.

NOTE 2. The *infinitive* and *imper.* Piel are characterised by a *Pattakh* (ַ) under the *first* radical, and a *Daugesh* (not always) in the second; as קַטֵּל and קַטֵּל *to murder, murder thou;* שַׁלַּח *to send, send forth, send thou away, dismiss thou;* שַׁחֵת *to destroy;* נַחֵם, רַחֵם. But if the *second* radical be a *guttural* or ר, the *first* radical *commonly* (but not always) takes *Kaumets* (ָ), i. e. *Pattakh* is *lengthened* into *Kaumets* (page 5, * note); as בָּרֵךְ and בָּרֵךְ *to bless, bless thou;* קַיֵּם is from קוּם.

NOTE 3. The *fut.* Piel is formed by prefixing the *preformatives* י, אֲ, תְּ, נְ, to its infinitive. The *part.* Piel is formed by prefixing מְ to its infinitive. The *infinitive* Piel is the groundform of its future tense and participle, and of *Hithpael throughout.*

APOCOPATES.* הַם (הָם), צַו, מַן, נַם, גַּל (Ps. 119 : 18), verbs ל״ה. But גַּל in verse 22, is from גָּלַל imp. Kal; see § 17. 1.

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* Apocopation is the *dropping* or *shortening* of the *final* syllable of a word. Apocope is limited to verbs ל״ה, ע״ו, ע doubled, and to Hiphil when its characteristic י has been rejected. Sometimes, however, Hiphil is *defectively* written; as הֶאֱמִן, מַגְדִּל, לַשְׁמִעַ, אֵימְנָה.

7. Pual is *passive* of *Piel;* the *preter*, is characterised by a *Kibboots* (ֻ), seldom *short Kaumets* (see § 2. 9), under the *first* radical, and a *Daugesh* (not always) in the *second;* as קֻטַּל *he was murdered,* לֻקַּח *he was taken,* לֻקְּחָה *she was taken,* שֻׁדַּד and שָׁדַּד (§ 2. 9) *he was spoiled, robbed;* רֻחַם, נֻחַם, רֻחַץ, etc. With *short* Kaumets אָדַם; כָּלּוּ and כָּסּוּ verbs ל״ה; once כָּרַּת.

Note 1. When the *second* radical is a *guttural* or ר, the *first* radical *usually* (but not always) takes *Kholem* (ֹ), i. e. *Kibboots* is *lengthened* into *Kholem* (page 5, * note); as בֹּרַךְ *he was blessed,* קֹרָא, שֹׁרַשׁ, זֹרַע, הֹרַג, דֹּעַךְ, טֹרַף, דֹּחָה (דֹּחוּ).

Note 2. The infinitive *construct* is like the *preter,* except in verbs ל״ה; the *absolute,* which rarely occurs, is like קֻטֹּל, גֻּלֹּה; construct עֻנּוֹת, absolute עֻנֹּה, from עָנָה. Imper. does not occur.

Note 3. The *participle* is formed by prefixing מְ to the infin. constr.; the future, by prefixing the *preformatives* to the infin. construct.

§ 11.

PARTICIPLES.*

1. When the *first* radical has the vowel Kholem (וֹ ֹ), it marks the *present participle Kal;* as עֹשֶׂה (*gno-sa*) *making, producing, one making* or *doing,* from עָשָׂה; זֹרֵעַ *seeding, sowing, producing,* from זָרַע; רוֹמֵשׂ or רֹמֵשׂ *moving, creeping,* from רָמַשׂ. תּוֹמִיךְ (Ps. 16:5.) *upholding,* from תָּמַךְ; the י is *epenthetic.*

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* A participle in *every* active conjugation, is the *performer* of an action. The *groundform* of *Kal* participle, is its *preter.*

Note 1. The present participle Kal of roots whose second radical has *Tsaree* (ֵ) or *Kholem* (ֹ), has the same form as the root itself. See § 8. 2, note.

Note 2. Verbs whose second radical is ו (וֹ), drop their ו in the present participle Kal. See § 15. 3.

2. Participles in *every* conjugation receive the same terminations as *nouns* and *adjectives ;* thus :—

תְ ֶת ֶ ת ַ ה ָ *she* or *it* (is).

ִים *they* (are) masc.; ֵי construct.

וֹת ֹת *they* (are) fem.

Note. They likewise receive *suffixes* in the same manner as nouns.

3. When the *second* radical has a *Shoorek* (וּ) or *Kibboots* (ֻ), it marks the *passive* participle Kal; as אָרוּר *cursed*, fem. אֲרוּרָה, from אָרַר; בָּרוּךְ *blessed*, constr. בְּרוּךְ, from בָּרַךְ. The groundform of this participle is its *preter*.

Note. This participle has sometimes an *active* signification; see Is. 26: 3. Ps. 103: 14.

4. נ prefixed to the *preter* Kal, forms the *participle Niphal ;* as נֶחְמָד *being desired, lovely, desirable, preter* Niphal נֶחְמַד; part. נִקְטָל, pret. נִקְטַל; part. נִגָּשׁ, נוֹשָׁב, נָכוֹן, fem. נְכוֹנָה; נָבָר from בָּרַר; נָמֵס (?). Comp. § 10. 2.

5. מ prefixed to the root,* forms the participles in *Piel*,

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* This מְ is called *formative*, because it forms the participles in every conjugation except *Kal* and *Niphal*. See 1 and 4, above. All the participles *beyond* Niphal, are formed by prefixing מְ to their respective *infinitives*, in the same manner as the futures are formed. This מְ excludes the characteristic ה of *Hiph. Hoph.* and *Hithpael* infin., and takes its vowel. See § 21. N. B.

Pual, Hiphil, Hophal, and *Hithpael;* as מְרַחֵף, feminine מְרַחֶפֶת (see 2, above) *she* (it) *is brooding, hovering;* מַבְדִּיל *causing to divide, separate;* מַזְרִיעַ *causing to seed, producing* (see § 21. N. B.); מִתְהַלֵּךְ *walking,* from הָלַךְ. See § 21. N. B.

NOTE 1. This מְ, in a very few cases, is dropped; as אֻכָּל for מְאֻכָּל.

NOTE 2. When the *article* הַ is prefixed to a participle in any conjugation, it signifies *who (is), which (is), that (is), are, were;* as הָרוֹמֵשׂ *which is creeping,* fem. הָרֹמֶשֶׂת (see 2, above); הַסּוֹבֵב *which is surrounding;* הַמִּתְהַפֶּכֶת (fem. part. *Hithpael* from הָפַךְ) *which is moving, brandishing;* הַיּוֹצְאִים *who are going out, departing, who went out;* הַבָּא *who is coming, who came;* הַבָּאִים *those coming out, the goers out, those who came out.*

NOTE 3. When the *article* הַ is prefixed to a *preter* tense, it signifies *that, which, who, what.*

§ 12.

INFINITIVE AND IMPERATIVE KAL.*

1. When the *second* radical has *Kholem* (וֹ ֹ) or *short Kaumets* (see § 2. 9), it marks the *infinitive* or *imperative Kal;* as קְטוֹל, קְטֹל, קְטָל־ *to kill, killing, kill thou;* מְשֹׁל and לִמְשֹׁל *to rule, govern;* (לַ)עֲבֹד *to cultivate, serve;* אֱמֹר and לֵאמֹר *to say, saying;* with suffix אֲכָלְךָ *thy eating, thou eatest,* אֲכָלְכֶם *your eating, you eat.*

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* The infinitive mood, in *every conjugation,* is a noun of *action,* and has both an *absolute* and a *construct* form. It takes *prefixes* and *suffixes* like other nouns.

NOTE. The imperative mood suffixes ִי *thou* fem.; ּו or ֻ *ye* masc.;* ן, ָן, נָה *ye* feminine; in *every conjugation.* The infinitive in *every* conjugation receives suffixes and prefixes like nouns. †

2. EXCEPTIONS TO 1. שְׁאַל *ask thou,* שְׁמַע *hear thou,* שְׁכַב *lie down,* שְׁלַח *send* or *put forth,* חֲזַק *be strong, valiant,* בְּטַח *trust thou,* קְרָא *call thou,* רְפָא *restore thou;* לִשְׁכַּב *to lie down,* בִּשְׁכַּב *in lying down,* בְּשָׁכְבָהּ *when she lay down; fem.* יִרְאָה and לְיִרְאָה *to fear, revere, worship,* אַהֲבָה and אַהֲבַת *to love, loving.* For the imperative with ה paragogic, see § 22.

3. The *short Kaumets* (see § 2. 9) which belongs to the *second* radical, is frequently *transposed,* i. e. it is placed under the *first* radical, when a *suffix,* or a *paragog.* or *fem.* ה is added to the infin. or imper.; as לְעָבְדָהּ *to cultivate it, her;* לְשָׁמְרָהּ *to guard, watch it, her;* בְּנָסְעָם *in their journeying, when they removed;* כְּשָׁמְעוֹ *when he heard;* שָׁמְרָה *preserve thou;* בְּקָרְאִי *in my calling, when I call, pray;* קָרְאֵנוּ *our calling, we call;* זָכְרֵנוּ *remember us;* שָׁמְרֵנִי *preserve me.* See § 2. 9.

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* Kibboots (ֻ) is placed under the letter which precedes the suffix; as כִּבְשֻׁהָ *subdue ye it,* Gen. 1 : 28.

† The *infin. Kal* is usually the groundform of its *future.*

§ 13.

OF VERBS WHOSE FIRST RADICAL IS י,

called verbs פ״י. See § 20. A.

1. Verbs whose *first* radical is י, generally *drop* it in the *imperative* and in the *infinitive* (construct) KAL, and postfix ת to form the *infinitive;* as דַּע *know thou,* דַּעַת and לָדַעַת *to know, knowing,* from יָדַע; לֵךְ or לֶךְ־ *go or come thou,* לֶכֶת and לָלֶכֶת *to go,* from יָלַךְ; הַב (הָבָה) *come on, give,* from יָהַב; צֵא *depart thou,* צֵאת *to depart,* with suff. and pref. בְּצֵאתוֹ *in his going, when he went,* from יָצָא; שֵׁב *sit, dwell thou,* לָשֶׁבֶת *to dwell, in dwelling,* from יָשַׁב; לָלֶדֶת *to bring forth,* from יָלַד.

NOTE 1. The radical י is *generally* dropped in the *future* Kal.

NOTE 2. In *two* cases, the radical י is retained in the infin. *constr.*; as יְכֹלֶת, יְבֹשֶׁת; and in a *few* cases, ה occurs in the *constr.*; as מֵרְדָה (יָרַד); לָלֶדָה and מִלֶּדָה (יָלַד); לְדֵעָה (יָדַע).

2. The following verbs are *Kal futures* defectively written:— יִגְּעוּ, יִגַּע, יִעֲפוּ, יִעַף, יִבֹשׁ, יִרְשׁוּ, יִרַשׁ, יִצֶּר, יִצְּקוּ, יִצֶּק, יִחַם, יִשַּׁר, יִטַּב, תִּרְאוּ, יִרְאוּ, תִּרָא, יִרָא, יִשְּׁנוּ, יִרְטוּ, יִקַּץ.

3. The following verbs פ״י in the future *Kal,* receive a *Dagesh* like verbs פ״ן:—יִצֹּק, אֶצֹּק, אֶצָּק־, יִצַּר and יִצֹּר, אֶסֳּרֵם, יִסֹּר, יִשַּׁר, תִּצַּת, יִצַּתוּ, יִצַּת, יִקֶּץ, אֶצָּרְךָ.

4. The radical י is changed into ו in *Niph.*, *Hiph.*, *Hoph.*, and (in *three* verbs) *Hithpael;* * as Hiph. *preter* הוֹצִיא (הוֹצִא); *fut.* יוֹצִיא (יוֹצֵא), תּוֹצִיא (תּוֹצֵא); *infin.* הוֹצִיא; *imper.* הוֹצֵא (once הַוְצֵא), from יָצָא; once *imper.* הַוְשַׁר for הוֹשַׁר, from יָשַׁר; *part.* מוֹשִׁיעַ, from יָשַׁע. *Niph. pret.* נוֹדַע, *fut.* יִוָּדַע; *imper.* and *infin.* הִוָּדַע and הִוָּדֵעַ, from יָדַע; *Hoph. pret.* הוּכַל, *fut.* יוּכַל, תּוּכַל, אוּכַל, נוּכַל, תּוּכְלוּ, תְּכְלוּ, יוּכְלוּ and יֻכְלוּ, from יָכֹל.† *Hophal part.* מוּדָע.

Note 1. This ו is sometimes omitted in *Hiphil,* but is implied by *Kholem;* as *future* תֹּסֶף, תֹּסֵף, אֹסִף; יֹצִיא; יֹרוּ and יֹרֵנוּ (יָרָה); *pret.* and *imper.* הֹרוּ (יָרָה). Rarely is ו omitted in *Hophal;* as יֻכְלוּ, with Kibboots *vicarious,* for יוּכְלוּ, from יָכֹל.

Note 2. *Two* verbs only, *retain* their radical י in *Niphal;* as יִיָּחֵל Gen. 8:12; יִיָּרֶה Ex. 19:13.

Note 3. The verbs יָטַב, יָמַן, יָלַל, יָנַק, יָסַר, יָקַץ, and once each יָלַךְ and יָשַׁר, do not change their radical י into ו in Hiphil, but retain it. Sometimes, however, the *radical* י is omitted; as הֵלִיל, הֵלִילִי, הֵלִילוּ, הֵמִין, הֵטִיב.

Note 4. The following peculiar forms occur in *Hiphil:*—הִצִּית, הִצִּיתוּ, הִצִּיעַ, אַצִּיעָה, הִצִּיג, יַצֵּג, יַצִּיגוּ, יַצִּקוּ.

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* These three verbs are יָכַח, יָדָה, יָדַע, for which, see Lexicon, Hithpael.

† Once each הֻלֶּדֶת and הוּלֶּדֶת, infin. Hophal from יָלַד.

Note 5. The following are peculiarities in *Hophal:* — יֻצַּע, הֻצַּע, יֻצַּג, הֻצַּג.

§ 14.

OF VERBS WHOSE FIRST RADICAL IS נ,

called verbs פ״ן. See § 20. A.

1. Verbs whose *first* radical is נ, commonly *drop* it in the *imper.* and in the *infin.* (construct) Kal, and *postfix* ת to form the infin.;* as תֵּן, תֶּן־ *give* or *place thou,* תֵּת or תֶּת־ (for תֶּנֶת) *to give, place* (see 3, Note, below); שָׂא *take thou up, lift up, bear away, pardon,* infin. שְׂאֵת; גַּשׁ, גֶּשׁ־ *come* or *go near, approach* or *recede thou.*

Note. The radical נ is usually dropped in the *future* Kal.

2. The verb לָקַח (originally נָקַח) *he took,* is conjugated like verbs beginning with נ, i. e. it loses its ל in the future, imper. and infin. Kal, and postfixes ת to form the *infinitive;* as *future* יִקַּח; imper. קַח (קְחָה) *take* or *fetch thou,* infin. קַחַת, and with prefix לָקַחַת *to take, receive.* ל is also dropped in the future *Hophal.*

3. The verb נָתַן *he gave, placed,* etc., loses its *last* radical when תִּי *I,* תָּ תָּה *thou,* נוּ *we,* or תֶּם *ye,* is suffixed. Once תַּתָּה for נָתַתָּה.

Note. In the *infin. Kal, both* נ's are usually dropped; as תֵּת (לָתֵת), תֶּת־ (לָתֶת), with *suffix* תִּתִּי, תִּתּוֹ *my giving, his giving,* etc.

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* The infin. has an *absolute* and a *construct* form in *every conjugation.*

4. The radical נ is *always* dropped in the *preter Niphal*, and in *all* the forms of *Hiphil* and *Hophal*. Here, *Daugesh* (forte) is inserted in the *second* radical as a compensation for the omission of נ.

§ 15.

OF VERBS WHOSE MIDDLE RADICAL IS ו (י), *called verbs* ע״ו (ע״י). See § 20. A.

Verbs whose middle radical is ו (י), differ from the other classes in the following ways:—

1. The root is in the *infinitive* mood, and has but *one* vowel, which is either *Kholem* (וֹ) or *Shoorek* (וּ); as בּוֹא *to go*, אוֹר *to shine*, קוּם *to arise*, מוּת *to die*, שׁוּת, נוּד, נוּם, רוּחַ, נוּחַ, נוּעַ, מוּט, רוּם, לוּץ, שׁוּב, דוּן, רוּץ, סוּר, מוּל, מוּר, שׂוּם, לוּן, פּוּשׁ.*

NOTE 1. The few verbs which have י for a middle radical, also have but *one* vowel, which is Kheerek (ִ); and their root also is in the infinitive; as גִּיל *to rejoice, exult*, בִּין, דִּין, לִין, שִׂים, שִׁית. Comp. 2. Note 3, below.

N. B. The *imperative* of these roots is like the infinitive.

NOTE 2. These roots are sometimes *defectively* written; as בֹּא, קֻם, מֻת, שֻׁב.

2. The third pers. masc. *sing. preter* Kal, rejects ו (י), and consequently has but *two* of the radicals; as קָם *he arose*,

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* These are generally the *construct* forms; the absolute forms are like מוֹת, מוֹל, שׁוֹב, etc.

instead of קָוַם; בָּא *he went, came,* instead of בָּוֹא; מֵת (instead of מָוֵת) *he died;* שָׁב *he returned,* שָׂם *he placed, put,* שָׁת *he appointed, placed,* כָּל (וְכָל Is. 40:12) *he measured.* Once קָאם, Hos. 10:14, for קָם.*

NOTE 1. In the following roots, the ו remains, and retains its consonantal power:—עָוַל, אָוָה, חָוַר, רָוָה, רָוַח, לָוָה, גָּוַע, שָׁוָה, קָוָה, דָּוָה, צָוָה.

NOTE 2. The verbs דִּין, רִיב, בִּין, אוֹר, זוֹר, טוֹב, בּוֹשׁ, usually retain *Kholem* (sometimes ו) and *Kheerek* (sometimes י) in the preter *Kal*. Once בָּאוּ (Jer. 27:18) for בָּאוּ.

NOTE 3. The verb אָיַב is the only verb ע״י which is regularly conjugated; as preter אָיַבְתִּי, participle אוֹיֵב and אֹיֵב. See 3, Note, below.

3. The present participle Kal is like the *preter;* as

קָם *he is rising up, one rising up, an enemy* (see 2, above). †

קָמָה *she is rising up, an enemy,* constr. קָמַת; זָבָה, זָבַת.

קָמִים *they are rising up, enemies,* constr. קָמֵי; fem. plur. קָמוֹת.

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* In the other persons of the preter Kal, where the *third* radical takes *Shevau,* the *first* radical receives *Pattakh. Once,* however, we find פִּשְׁתֶּם from פּוּשׁ, Mal. 3:20.

† Participles in *every* conjugation may have either a *preter* or *future* sense. They are also often rendered as *nouns* or *adjectives.*

בָּא *he is coming* or *going out, one coming* or *going, a goer* or *comer.*

בָּאָה fem.; plur. masc. בָּאִים *comers, goers, those going* or *coming;* constr. בָּאֵי; fem. plur. בָּאוֹת.

מֵת *dying, one dying, about to die, one dead, a corpse;* fem. מֵתָה, plur. מֵתִים; לֵץ *a mocker, scorner,* plur. לֵצִים.

נָד *one fleeing, wandering, a fugitive,* once נֵד.

נָע *one wandering about, a wanderer;* שָׁב, שָׁבִים, שָׁבֵי; שָׁם, שָׁת, עֵר; רָם, plur. fem. רָמוֹת *lofty, proud.*

עָלוֹת, עָל *giving milk, milk-giving, milch,* i. e. the ewes.

NOTE. The following participles are *anomalous*:— אוֹר *shining;* אוֹיֵב and אֹיֵב, from אָיַב (see 2, Note 3, above); גֹּחִי, גּוֹחַ (Ps. 22: 10), from גִּיחַ; sometimes ו is changed into א, after the Aramean manner; as שָׁאטִים, שָׁאט.

4. The verb בּוֹשׁ *to be confounded,* takes *Tsaree* (..) under its future pronoun in Kal.

5. In *Piel, Pual,* and *Hithpael,* they *double* their last radical; as preter *Piel* חוֹלֵל, שׁוֹבֵב, כּוֹנֵן, קוֹמֵם, עוֹפֵף, רוֹמֵם; *Pual* קוֹמַם, etc.; *Hithpael* הִתְרוֹמֵם, הִתְקוֹמֵם, הִתְחוֹלֵל. The *infin.* and *imper.* are like the *preter.*

Note 1. Sometimes the *first* and *last* radicals are repeated; as כִּלְכֵּל, טִלְטֵל, טֵאטֵא, עַרְעֵר, קַרְקֵר, שִׂגְשֵׂג, פִּצְפֵּץ, *Piel;* כָּלְכַּל *Pual;* הִתְכַּלְכֵּל *Hithpael.**

Note 2. The following forms are departures from 5, above:— צִוָּה, שִׁוָּה, רִוָּה, אִוָּה, קִוָּה, עִוֵּר, עִוֵּת, עִוֵּד, שִׁוַּע, עִוָּה; צֻוָּה, עֻוַּת; קִיֵּם, קִיַּם and קַיֵּם are from קוּם.

6. The radical ו is always dropped in *Hiphil* and *Hophal* throughout. The ה characteristic of the *preter* Hiph., and the מ formative of the *participle* Hiphil, take *Tsaree.* This Tsaree is displaced by a *simple* or *compound Shevau,* when the accent is removed forwards on account of a final augment; as preter, הֵקִים, הֵרִים, הֵשִׁיב, הֵקִיץ, הֵאִיר, הֵפִיץ; participle מֵקִים, מֵרִים, מֵשִׁיב, מֵקִיץ, מֵאִיר, מֵפִיץ; with an accession, הֲקִמוֹתִי, מְקִימִים; הֲרִימוֹתִי, מְרִימָה; הֲשִׁיבוֹתִי, הֲשֵׁבוֹתָ, מְשִׁיבַת; הֱקִיצוֹתִי, הֱטִבוֹתָ; מְאִירַת; הֱפִיצָם; הֱלִיצוּנִי; מְשִׁיבוֹת; seldom like הַעִירֹתִי, הַעֲדוֹתָה, with (ַ) under ה.

7. Before נָה *ye* or *they shall,* they usually take an *epenthetic* ִי in *Kal;* and before תִּי *I,* תָּ, תָּה, ת *thou,* תֶּם תֶּן *ye,* they take an *epenthetic* וֹ (ֹ) in *Niph.* and *Hiphil.* Compare § 17. 5.

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* Here, as in 5, above, they resemble verbs ע doubled. Compare § 17. 3, 4, 5.

8. In *Hophal*, the ה of the *preter* and *infin.*, and the מ *formative*, take *Shoorek*, rarely *Kibboots*. In the future, the *preformatives* also take (וּ), seldom (ֻ).

9. The verbs נוּחַ , סוּת , לוּן , זוּל , take a *Dagesh* in their *first* radical in *Hiphil* and *Hophal;* as הֵנִּיחַ , הִנִּיחוּ , יַנִּיחַ , מַסִּית , יַסִּית , הִסִּית , הִזִּילוּ , יַנִּחֵהוּ , הַנַּח , הַנִּיחַ , יַנַּח , מֻנָּח , הֻנִּיחַ ; יַזִּילוּ , יַלִּינוּ , מַלִּינִים , etc.

10. In *Hophal*, these verbs have the following forms :—*pret.*, *infin.*, and *imper.*, הוּבָא , הוּקַם ; fut. יוּבָא , יוּקַם ; part. מוּבָא , מוּקָם . Seldom like הֻבָאת , יֻמְתוּ , with Kibboots *vicarious*.

§ 16.

OF VERBS WHOSE LAST RADICAL IS ה,

called verbs ל״ה. See § 20. A.

1. Verbs whose *last* radical is ה, always *change* it into ת in *every conjugation* when ָה *she* is suffixed; as הָיָה *he was*, הָיְתָה *she was;* פָּצָה *he opened*, פָּצְתָה *she opened;* seldom like עָשָׂת *she did*, for עָשְׂתָה.

NOTE. Sometimes the radical ה is dropped here, and in this case, ָת (ַת) is used instead of ה *she;* as גָּלָת , עָשָׂת , Hiphil הִרְצָת , Hophal הָגְלָת . This contracted form is *always* used before suffixes; as גָּלַתְנִי *she revealed to me*, עָשָׂתְנִי *she* (it) *made for me;* כִּלַּתּוּ *she finished it*, for כִּלַּתְהוּ ; חִיַּתְנִי *it has preserved me*.

2. The radical ה is *often* changed into ות to form the *infinitive* (construct) in every conjugation; as עֲשׂוֹת and (with prefix) לַעֲשׂוֹת *to make, do, making, in making,* from עָשָׂה; הֱיוֹת (ל) *to be, being,* with *prefix* and *suffix* בִּהְיוֹתָם *in their being, when they were,* from הָיָה.

Note. The infin. is sometimes like עָשׂוֹ, בָּכוֹ, רָאוֹ, הָיוֹ and קְנֹה, עֲשֹׂה.

3. The radical ה is changed into י in *every conjugation,* when תִי *I,* תָ ת תָה *thou,* נוּ *we,* תֶם תֶן *ye,* or נָה ן (fem. future and imper.) *ye* or *they* is suffixed; as עָשִׂיתִי *I have made, done;* עָשִׂית *thou* (fem.) *hast made, done;* עָשִׂיתָ *thou* (masc.) *hast done, made;* עֲשִׂיתֶם עֲשִׂיתֶן *ye have done, made,* from עָשָׂה; רָאִיתָ, רָאִיתָה, and (rarely like) רָאִתָה *thou hast seen, noticed, regarded;* רָאִיתִי *I saw, have seen,* etc., from רָאָה.

Note. Sometimes י is *omitted;* as הִרְבֵּתִי, זֵרִתִי, רָאִתָ, הָיִתָ, אָתָנוּ. Once שָׁלַוְתִּי (Job 3:26) for שָׁלִיתִי, with ה changed into ו. The form יָפְיָפִיתָ (Ps. 45:3) is from יָפָה.

4. The *imperative Kal* of these verbs, is formed like עֲשֵׂה *make* or *do thou;* fem. עֲשִׂי; עֲשׂוּ *make* or *do ye;* fem. עֲשֶׂינָה; רְאֵה *look* or *regard thou;* הֱיֵה or הֱוֵה *be thou,* וֶהְיֵה *and be thou,* or *that thou mayest be,* fem. הֲיִי, הֱוִי; עֲנֵה *hear and answer thou,* עֲנֵנִי *hear and answer me;* נְחֵה *lead, guide thou,* נְחֵנִי *guide me;* נְסָה (Ps. 4:7) is from נָשָׂא.

5. The radical ה is always *dropped* (see Note, below) in every conjugation, before וּ, וּן (ֻ ןֻ) *they* pret. and future, וּ (ְ) *ye* imper. and future masc., ִי *thou* fut. and imper. fem.; and *always* before *verbal* suffixes; as גָּלָה *he revealed*, etc., pret. גָּלוּ, fut. יִגְלוּ, תִּגְלוּ, imper. גְּלוּ, גְּלִי, fut. תִּגְלִי; with suffixes גְּלֵנִי, גָּלָם, גָּלָהוּ; see 1, Note, above.

Note. In the following *poetic* forms (which are anomalous), the radical ה is changed into י; as *Kal fut.* יִשְׁלָיוּ, יִרְבְּיוּן, יִרְוְיֻן, תִּבְעָיוּן, יֶחֱסָיוּן, יִשְׁתָּיוּן, יֶאֱתָיוּן, יֶאֱתָיוּ and יֶאֱתָיֵנִי, יֶחֱזָיוּן, יֶהֱמָיוּן, יִבְכָּיוּן, יִכְלָיוּן, יִגְלָיוּ, תֶּהֱמִי; pret. חָסָיָה, חָסָיוּ, נָטָיוּ, אָתָיוּ; imper. בְּעָיוּ, אֵתָיוּ; *fut.* with ה *parag.* אֶהֱמָיָה; *Niph. pret.* נִטָּיוּ; *Piel fut.* תְּדַמְּיוּן, תְּדַמְּיוּנִי, יְכַסֵּימוֹ and יְכַסְיֻמוּ (§ 7, מוֹ, מוּ), יְחַיֵּנִי, יְחַיֵּנוּ, יְחַיֵּהוּ, תְּחַיֵּנוּ; *imper.* דַּלְיוּ, חַיֵּהוּ, חַיֵּנִי; *Hiph. fut.* תּוֹגְיוּן (from יָגָה); *imper.* הַכֵּינִי (נָכָה), הַחֲיֵינִי, הֵתָיוּ (אָתָה), הַשְׁקִינִי.

6. The radical ה is *always* changed into י in the *passive part.* Kal; as כָּסוּי (constr. כְּסוּי *) *pardoned*, בָּזוּי (constr. בְּזוּי) *despised*, שָׁסוּי; fem. נְטוּיָה, בְּנוּיָה; plur. masc. שְׁבוּיִים; constr. פְּדוּיֵי; fem. plur. נְטוּיוֹת.

Note. Twice is י rejected here; as צָפוּ, עָשׂוּ.

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* Once נְשׂוּי (Ps. 32: 1) from נָשָׂא, to correspond in sound with כְּסוּי in the following hemistich.

7. Occasionally ה is changed into י in the *active* part. Kal, fem. sing. and plural; as בּוֹכִיָּה, גּוֹלִיָּה, פֹּרִיָּה, אוֹתִיּוֹת, הוֹמִיּוֹת, etc.

8. The following apocopated forms in *Hiph.*, with (ֶ) under the preformative, are peculiar :— יֶרֶף, יֶפֶן, תֶּמֶר, תֶּמַח, יֶגֶל, יֶזֶן, יֶקֶשׁ, יֶתַע, תֶּרֶב, יֶרֶב, יֶפֶר, תֶּרֶף, תֶּמְחִי (י for ה). Three verbs occur in the *imper.* with (ֶ) under ה; as הֶרֶף, הֶרְבֵּה for הַרְבֵּה, הֶחֱשׁוּ. See § 10. 3, (1).

9. ה is changed into י in the following forms:— תִּזְנִי, הֶחֱלִי, תֶּמְחִי (Hiph. preter).

Note 1. In a few cases, verbs ל״ה borrow their forms from verbs ל״א. See § 18.

Note 2. מְטַחֲוֵי (Gen. 21: 16) is from טָחָה, *part.* Piel.

10. The verbs לָהַהּ, נָגַהּ, כָּמַהּ, תָּמַהּ, גָּבַהּ, מָהַהּ, יָרַהּ, are called Verbs *Mappik* ה (see § 2. 6), and are *pointed* and *conjugated* like *regular* verbs.

11. These verbs, when *unapocopated*, end in ה ָ in the *preters* third pers. masc. sing. in every conjugation; they end in ה ֶ in the *futures* third pers. masc. sing., in ה ֵ in the *imper.*, and in ה or וֹת in the *infinitive*.

Note. The forms הִתְמַהְמָהְנוּ, הִתְמַהְמַהְתִּי, יִתְמַהְמַהּ, הִתְמַהְמֵהַּ, etc., are from מָהַהּ. But וַתֵּלַהּ and וַתֵּכַהּ (Gen. 47: 13. Job 17: 7) are from לָהָה, כָּהָה.

§ 17.

OF VERBS WHOSE SECOND AND THIRD RADICALS ARE ALIKE,

called verbs ע *doubled.* See § 20. A.

1. These verbs *generally drop* their last radical in the *preter, future, infin. construct,* and *imper. Kal;* as סַב (also סָבַב) *he surrounded;* חַי *he lived;* רַב *he increased,* plur. רַבּוּ, רָבּוּ, and once רֹבּוּ; קַלּוּ *they abated; future* יָסֹב and יִסֹּב *he shall surround;* יָהֹם, with suffix יְהֻמֵּם; *imper.* דֹּם, דּוֹם, plur. דֹּמּוּ; *infin.* רֹב and לָרֹב; כְּחֹם, חֹם *when being hot, in the heat;* חָנֵּנִי *be gracious to me;* רָן־, רֹן, בְּרָן־ *when rejoicing,* imp. fem. רָנִּי; imper. גֹּל, גּוֹל, once גַּל (Ps. 119 : 22); infin. שַׁג, בְּשַׁגָּם (Gen. 6 : 3) *in their transgressing, because of their transgressing;* once *imper.* עוּזָּה for עֻזָּה, with ה parag. (Ps. 68 : 29).

NOTE 1. In the future, the *first* radical occasionally receives a *Daugesh;* as יִקֹּב, אֶקֹּב, יִסֹּב, תִּדֹּם, יִדֹּם, יִקְּדוּ, תִּקֹּד, אֶקֹּד, יִקֹּד, תִּצַּלְנָה, אֶכּוֹת, יִתְּמוּ, תִּתֻּם, תִּתֹּם, יִשֹּׁם, אֶשֹּׁם.

NOTE 2. In a *few* cases, the preformative takes *Tsaree* (ֵ) instead of *Kaumets* (ָ); as תֵּקַל, אֵקַל, יֵמַּר, תֵּשַׁם, once אֵיתָם (Ps. 19 : 14) with י *fulcrum.*

NOTE 3. When the *first* radical is a *guttural* or ר, the preformative *always* takes *Tsaree* (ֵ); as אֵחַל, תְּחַתּוּ, יֵחַתּוּ, אֵחַת, תֵּחַת, יֵחַת, יֵחַם, יֵרַע (which in Job 20 : 26 is from רָעָה).

2. They also drop their last radical in all the forms of *Niph. Hiph.* and *Hophal.* In Niph. נ takes (ָ), rarely (ִ) or (ֵ); in *Hiph. preter*, ה takes (ֵ); in the *infin.* and *imper.* (ָ); and in the *future*, the preformative takes (ָ), rarely (ַ); this (ָ) and (ֵ) are always displaced by a *simple* or *compound Shevau* when the accent is shifted *forwards* on account of a final accession. Here, they resemble verbs ע״ו. Compare § 15. 6.

Note. The י characteristic of Hiphil is always *rejected* in these verbs. Forms like יַסֵּב , יַכְּתוּ , are very rare. In *Hoph.*, the ה *characteristic*, the *preformative pronoun*, and the מ *formative*, always take ָ; seldom ֻ, as in תֻּפַּר , יֻכַּתּוּ , יֻכַּת.

3. These roots retain all their radicals in the infin. *absolute*, in the participles *act.* and *pass.* Kal, and in *all* the forms of *Piel, Pual,* and *Hithpael;* as Piel סוֹבֵב, Pual סוֹבַב, Hithp. הִסְתּוֹבֵב. The *infin.* and *imper.* Piel, Pual, and Hithp. are like the *preter.* Comp. § 15. 5.

4. Forms occur here like גִּלְגֵּל , סִבְסֵב , סִכְסֵךְ , תַּעְתֵּעַ , שִׁעֲשַׁע , עַרְעֵר *Piel;* שֳׁעֲשַׁע *Pual;* הִתְעַרְעֵר , הִשְׁתַּעֲשַׁע (§ 10. 5, Note 1), *Hithpael;* אֶשְׁתּוֹלְלוּ (Ps. 76: 6 for הִשְׁתּוֹלְלוּ § 10. 5, Note 1) *Hithpael.*

5. They often take וֹ ֹ *epenthetic* in the *preter* Kal and Hiph., and י ֶ *epenthetic* in the *future* and *imper.* before נָה *ye, they.* Comp. § 15. 7.

6. The forms תַּמְנוּ *we have completed* (our plans), Ps. 64 : 7, תַּמְנוּ *we are destroyed,* Lam. 3 : 22, which are supposed, by some, to stand for תַּמְמוּ, are pret. *first pers. plural.* In the former case, Ps. 64 : 7, we might, with some MSS., read טָמְנוּ *they have hid* (a net, snare), i. e. they have laid plots.

§ 18.

OF VERBS WHOSE LAST RADICAL IS א,

called verbs ל״א. See § 20. A.

1. There are a *few* cases in which the radical א is *dropped;* as *preter Kal* מָצָתִי for מָצָאתִי, יָצָתִי for יָצָאתִי, צָמִת for צָמֵאת, בָּנוּ from בּוֹא, *infin.* חֲטוֹ (מֵחֲטוֹ) from חָטָא; *part.* fem. יוֹצֵת from יָצָא; *future* יָבוֹ from בּוֹא; *Hiphil infin.* הָבִי, *future* אָבִי, from בּוֹא, יָנִי from נוֹא, יַשִּׁי from נָשָׁא; *pret.* הֶחֱטִי, *infin.* הַחֲטִי from חָטָא; the form נָשׂוּא (Ps. 126 : 20) is for נָשְׂאוּ or נָשׂוּ, from נָשָׂא.

2. Rarely is א changed into י, like ה in verbs ל״ה; as *part. pass.* נְשׂוּי from נָשָׂא. See § 16. 6, * note.

3. In the future Kal these verbs end in (ָ); as יִקְרָא.

4. Seldom is א changed into ה; as נִסָּה for נִשָּׂא, from נָשָׂא;* רָפָה for רָפָא.

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* Letters of the *same organ* are often *interchanged.*

5. They sometimes postfix תֹ in the *infin.*, and thus resemble verbs ל״ה; as *Kal*, שְׂנֹאת, קְרֹאת, מְלֹאת; *Piel*, מַלֹּאת and מַלְּאֹת; *Niph.* הִנָּבְאֹת; sometimes they postfix ת ַ; as שְׂנְאַת *to hate*.

6. The verb קָרָא *to encounter, meet, assail, befall, happen*, postfixes ת ַ (ת ָ) in the *infinitive;* as לִקְרַאת *to meet, for meeting, encountering*, with suffixes לִקְרָאתִי, לִקְרָאתָם, לִקְרָאתוֹ. It is used as a *preposition*, and signifies *over against, against, towards, opposite to, before.*

§ 19.

OF VERBS WHOSE FIRST RADICAL IS א,

called verbs פ״א. See § 20. A.

1. Verbs whose *first* radical is א, usually lose their א in the *first* pers. sing. *future;* or, it may be said, the *two Aulephs* coalesce; as *Kal*, אֹכַל, אֹכֵל, and twice אוֹכַל *I shall* or *will eat, consume*, instead of אֹאכַל; אֹמַר (for אֹאמַר) *I will say, tell;* אֹהַב (four times) and אֵהָב (once) *I will love*, for אֹאהַב and אֶאֱהַב; אֵחַר (for אֶאֱחַר) *I shall remain*. This takes place also in *Piel* and *Hiphil.*

2. The following roots, אָבָה, אָמַר, אָכַל, אָהַב, אָפָה, אָבַד, and (twice only) אָחַז, *generally* lose the vowel of

their א in the *future Kal*, and give to the preformative a *Kholem*.

3. The radical א is *sometimes* dropped in several persons of the future tense; as *Kal* יֹמְרוּךָ, תֹּמְרוּ, תֹּחֵז, יֹסֵף, תֹּסֵף, תֹּפֶה (תֹּפֵהוּ), תֵּזְלִי; *Piel future* יַהֵל, תַּזְרֵנִי, *part.* מַלְּפֵנוּ; *Hiph. future* אָזִין, יָרֵב, *part.* מֵזִין.

NOTE. תֹּבֵא (Prov. 1:10) is for תֹּבֶה, from אָבָה; and יֵתֵא (Deut. 33:21) is for יֵתֵה, from אָתָה.

§ 20.

OF IMPERFECT OR IRREGULAR VERBS.

1. Imperfect verbs are those roots which lose one of their radicals in conjugating; * thus: A root may drop its י or נ from the *beginning;* or its ו (י) from the *middle;* or its ה from the *end;* hence, if, after stripping the word of all its *adjuncts*, but *two* letters of the root remain, *prefix* thereto י or נ, (to קח prefix ל), *insert* ו (seldom י), *postfix* ה (very rarely א), or *double* the *second radical*, and the root is formed.

2. If but *one* letter of the root remain, *always prefix* נ and *postfix* ה; as וַיֵּט *and he spread*, from נָטָה; וַיַּךְ

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* A *perfect* verb contains *three* letters, which are retained throughout all their moods and conjugations; an *imperfect* verb may *lose one*, seldom *two*, in some of its inflections.

and he smote, וַיַּכֵּם *and he smote them,* from נָכָה; הַט Hiph. imper., fut. תַּט, from נָטָה.

TECHNICAL NAMES OF DEFECTIVE VERBS.

A. The various species of defective verbs receive their names from the letters contained in the ancient *Paradigm* (Example) פָּעַל (*he wrought*), thus:

A verb פ״י is a root whose *first* radical is י.

" " פ״ן " " " " " " נ.

" " ע״ו " " " *second* " " ו.

" " ע״י " " " " " " י.

" " ע *doubled,* is a root whose *second* and *last* radicals are *alike.* See § 17.

" " ל״ה is a root whose *last* radical is ה.

" " ל״א " " " " " " א.

" " פ״א " " " *first* " " א.

" " פ *guttural* " " " is a guttural.

NOTE 1. The verb לָקַח is called a verb פ״ל, because it often loses its ל.

NOTE 2. The verb נָתַן is called a verb ל״ן (as well as פ״ן), because it often loses its *last* (as well as its first) ן.

B. The following signs will almost universally determine

which *radical* is to be restored in order to form the *root*, when the verb is in the *future* tense.

(1) When *Tsaree* (ֵ) is under the *preformative*, prefix י, seldom postfix ה; this applies to *Kal.* * But if the preformative has *Kholem* (וֹ ֹ), which is generally the sign of Hiphil fut., also prefix י (see § 13. 4).

Note. Should the preformative have *Shoorek* (וּ), a י may be prefixed. See § 13. 4.

(2) When *Kaumets* (ָ) is under the *preformative*, insert ו (seldom י), or *double* the *second* radical. † This may be *Kal* or *Hiphil.*

(3) When a *Dagesh follows* the preformative, prefix נ unless the daugesh'd letter has *Kaumets*, which shows the absence of the נ of *Niphal*. In the *former* case the *second* radical is *daugesh'd*, in the *latter* case the *first* radical. But see Note 2, below.

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* This *Tsaree* in Kal, must not be confounded with the Tsaree in Niphal mentioned in § 21. 2.

† This *Kaumets* is displaced by a *Shevau, simple* or *compound*, when the tone has been shifted *forwards* on account of a final increment; as Kal and Hiphil

יָהֹם, תְּבִיאֵמוֹ; יְבִאוּנִי, יְבִאֶהָ, תָּבִיא, יָבִיא, יָבֹא,
יְקִימֶנּוּ, יָקִים; תְּשִׁיתֵמוֹ, תְּשִׁיתֵהוּ, תָּשִׁית; יְהֻמֵּם,
יְחָנֵּנוּ, יָחֹן; יְגָרֵךְ, יָגוּר; יְסֻבֵּנִי, יָסֹב; אֲקִימֶךָ.

NOTE 1. The following forms are verbs פ״ן in the *future Kal*, with Daugesh *omitted;* יִקְחוּ, אֶסְעָה, נִסְעָה, תִסְעוּ, יִסְעוּ, תִשְׂאוּ, יִשְׂאוּ, תִקְחוּ, אֶקְחָה, אֶקְחֶה.

NOTE 2. The following are verbs פ״ן in the future *Kal,* although the Daugesh'd letter has *Kaumets:* יִשָּׂאוּ, נִשָּׂא, אֶשָּׂא, תִשָּׂא, יִשָּׂא, תִסָּעוּ, יִסָּעוּ, יִקָּחוּ, תִקָּחוּ, אֶקָּח, תִקָּח, יִקָּח, תִשָּׂאוּ, תִשָּׂאֵם, תִטָּעֵם, and a few others.

(4) If two radicals remain, and the *second* be *daugesh'd, double* the second.

(5) In the ABSENCE of the *foregoing signs*, ALWAYS *postfix* ה.

Exceptions.

1. The verb לָקַח *he took,* drops its ל; see § 14. 2.

2. The verb נָתַן *he gave, placed,* frequently drops its *last* ן; see § 14. 3. with Note.

3. Verbs whose last radical is ת, drop it in every conjugation before תִי *I,* תָ תְ תָה *thou,* תֶם תֶן *ye;* as מַתִי for מַתְתִי *I died,* with ו *conversive* וָמַתִי, שַׁתָּה and שַׁתָּ for שַׁתְתָּה and שַׁתְתָּ *thou hast placed,* from מוּת and שִׁית; *Hiph.* הִכְרַתִי, הִשְׁבַּתִי, from כָּרַת, שָׁבַת.

4. Verbs whose last radical is ן, drop it when נוּ *we,* or נָה *ye imper.* or *they shall,* is suffixed; as *Hiphil imper.* הַאֲזֵנָּה *hear ye,* (for הַאֲזֵנְנָה), from אָזַן; *Niphal* תֵּאָמַנָּה *they shall be carried,* (for תֵּאָמַנְנָה), from אָמַן.

5. The following verbs are sometimes either *doubly defective*, or *anomalous* :

אָבָה, אָתָה, יָגָה, יָנָה, נָזָה, יָרָה, יָדָה, נָכָה, נָטָה

אָפָה, נָצָה, יָפָה, נָשָׂא, נָשָׁא.

§ 21.

OF THE FUTURE TENSE IN EACH CONJUGATION.

In the first place, it is necessary for the learner to know, that the *groundform* of the *future* tense in each conjugation, is usually its respective *infinitive construct* ; * and also that the *preformatives* (i. e. the pronouns of the future) always *exclude* the ה characteristic of the *infinitive Niphal, Hiphil, Hophal*, and *Hithpael*, and receive its *vowel*. The participles which take מ are also formed from their respective infinitive. See N. B. below.

1. KAL *future* is formed by prefixing the *preformatives* to its infinitive; as יִקְטֹל (יִקְטָל־) אֶקְטֹל ; † יִשְׁכַּב ; תִּגַּשׁ from נָגַשׁ ; אֵשֵׁב † from יָשַׁב ; יִתֵּן from נָתַן ; *infin.* קְטֹל (קְטָל־), שְׁכַב, etc.

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* Verbs פ״י and פ״ן in *Kal*, and verbs ל״ה in every conjugation, are *exceptions*, i. e. the infin. is *not* the groundform of its respective future. See §§ 13. 14. and 16. 11. Verbs ל״א end in (ָ); as אֶמְצָא, יִקְרָא.

† The first pers. אֶ, usually takes (ֶ) or (ֵ) in *Kal* and *Niphal* ; and (ֶ) in *Hithpael*. The other persons commonly take (ִ), rarely (ֵ).

2. *Niphal future* is formed by prefixing the *preformative* pronouns to its *infinitive*, previously rejecting the characteristic ה, the vowel of which (.) or (..), is given to the preformative; as יִקָּטֵל, אֶקָּטֵל, תֵּרָאֶה, אֵרָא, יֵרָא, תִּפָּקַחְנָה, קָוָה from יִקָּווּ, יֵחָלֵק, יֵאָמֵר, יֵאָכֵל, אֵחָבֵא twice יִמַּח for יִמָּח (Gen. 7 : 23. Ps. 109 : 13), from מָחָה; compare § 10. 2, (*a*) and (*b*). Verbs עֿוּ (עֿי) יִכֹּנוּ, תִּכּוֹן, יִכּוֹן, אֶמּוֹט, תִּמּוֹט, יִמּוֹט, תִּמּוֹל, יִמּוֹל, יִסּוֹג, יִסֹּגוּ, see § 10. 2, (*a*) Note 1; נֵאוֹת, יֵאוֹת, יֵרוֹעַ, יֵעוֹרוּ, יֵעוֹר, תֵּעוֹר, יֵאוֹר, יֵאוֹתוּ, § 10. 2 (*b*). Verbs ע doubled יִשַּׁחוּ, יִשַּׁח, יִבּוֹז, אֶסֹּב, יִסַּב, יִבּוֹק, יִתַּמּוּ, יִמַּקּוּ, תִּמַּקּוּ, תִּמַּק, יִמַּס, יִגַּר, יִזַּח, יִדַּל, comp. § 10. 2, (*a*) Note 2; יֵחַר, תֵּחָתּוּ, יֵחַתּוּ, תֵּחָת, יֵחַת, יֵחָר, יֵרַךְ, יֵחַל, תֵּחֵל, תֵּהֹם, תֵּרוֹץ, compare § 10. 2, (*b*) Note 1.

3. *Piel future* is formed by prefixing the *preformative* pronouns to its *infinitive ;* as יְטַהֵר, אֲרַחֵם, תְּנַחֵם, יְקַטֵּל, יְבָרֵךְ, יְבָעֵר, see § 10. 6, Note 2; תְּכוֹנֵן, יְקוֹמֵם, see § 15. 5; אֲסוֹבֵב, תְּסוֹבֵב, see § 17. 3.

4. *Pual future* is formed by the prefixing the *preformatives* to its *infinitive ;* as תְּנֻחַם, יְרֻחַם, אֲקֻטַּל, יְקֻטַּל, יְבֹרַךְ, see § 10. 7, Notes 1, 2, 3; אֲסוֹבַב, יְסוֹבַב, see § 17. 3; יְקוֹמַם, § 15. 5.

5. *Hiphil future* is formed by prefixing the *preformatives* to its *infin.*, previously excluding the ה characteristic, the vowel of which (ַ , ֶ or וֹ ֵ), is given to the preformative, see § 10. 3, (*a*) (*b*) (*c*); as יַבְדִּיל (apocop. יַבְדֵּל § 10. 6, *Apocopates*, * note), יַפִּיל (apoc. יַפֵּל), from נָפַל, יַסִּיעַ (apoc. יַסַּע) from נָסַע, יַעֲלֶה (apoc. יַעַל) from עָלָה, * comp. § 10. 3, (*a*); יָשִׁיב (apoc. יָשֵׁב and יָשֶׁב), יָבִיא (apoc. יָבֵא), יָקִים (apoc. יָקֵם and יָקֶם), יָסִיר (apoc. יָסֵר and יָסַר), יָרִיחַ (apoc. יָרַח), verbs עוֹ״; יָסֵב (apoc. יָסֶב), תָּרֵעַ (apoc. תָּרַע, נָרַע), * verbs ע doubled, see § 10. 3, (*b*); יוֹצִיא, יֹצִיא (apoc. יוֹצֵא, תּוֹצֵא), יוֹדִיעַ (apoc. יוֹדַע), verbs פּי״; see § 10. 3, (*c*), also NOTE.

EXCEPTIONS.—The ה of Hiphil is retained in the following forms, viz. יְהוֹדֶה, יְהוֹדוּךָ, אֲהוֹדֶנּוּ, from יָדָה; יְהוֹשִׁיעַ (*bis*) from יָשַׁע; יְהֵילִילוּ from יָלַל.

6. *Hophal future* is formed by prefixing the *preformatives*

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* The י characteristic of Hiph., usually remains in the *pret.*, *infin.*, *part.*, and *future*. Verbs לה״, and verbs ע doubled, always *reject* it throughout. Verbs פ *guttural*, and לה״, coincide in form in *Kal* and *Hiph.*; the conjugation must be decided by the *sense*. Verbs ל guttural, and עו״, in Kal and Hiph. often coincide in form.

its *infin.* (which is like the *preter*), previously *rejecting* the characteristic ה, the vowel of which (ָ, ו, or ֵ), is given to the preformatives, compare § 10. 4, with NOTE; as יִקְטֹל; יוּכַל, נוּכַל, אוּכַל, from יָכֹל; יָקֻם from נָקַם; יֻקַּח, תֻּקַּח, from לָקַח. See § 10. 4.

7. *Hithpael future* is formed by prefixing the *preformatives* to its *infin.*, previously rejecting the characteristic ה, the vowel of which (ִ), is given to the preformative, see § 10. 5; as יִתְקַטֵּל, יִתְבָּרֵךְ, תִּתְבָּרֵר, יִתְגַּלֶּה (apoc. יִתְגַּל § 10. 6, Apocopates, * note); יִתְקוֹמֵם, יִתְרוֹמֵם, (§ 15. 5).

N. B. The *participles* in Piel, Pual, Hiphil, Hophal, and Hithpael, are formed by prefixing מ to their respective infinitive. This מ excludes the ה of Hiph. Hoph. and Hithpael infin., and receives its vowel. The י of *Hiphil*, and the ת of *Hithpael*, *usually* remain to distinguish these two conjugations; comp. 3, 4, 5, 6, 7, above. Verbs ע״וֹ and ע doubled, in Hiph. part., give (ֵ) to מ, instead of (ָ). See § 15. 6. § 17. 2.

§ 22.

PARAGOGIC LETTERS.*

1. הָ is *paragogic*, when it occurs at the end of a verb in the *first* pers. *sing.* and *plural future*, and in the *impera-*

* A *Paragogic* letter is one which is added to the *end* of a word for the sake of *euphony*. It occurs in every conjugation except Pual and Hophal.

tive second pers. *masc. singular;* as אֲבָרְכָה *I will bless,* for אֲבָרֵךְ; נָבְלָה *let us confuse,* for נָבֹל, from בָּלַל; אֶקְחָה from לָקַח; שָׁמְרָה *preserve thou* (masc.), for שְׁמֹר; שִׁמְעָה *hear thou* (masc.); קוּמָה *arise thou* (masc.), from קוּם; בִּינָה *regard thou,* from בִּין; מִכְרָה *sell thou,* etc.

NOTE 1. ה ָ is paragogic *three* times in the future, and *once* in the imper.; as אֶקְחֶה, אֶקְרָאֶה, יַדְשְׁנֶה, דְּעֶה.

NOTE 2. In *two* cases it occurs in the *third* pers. *sing. fut. masc.*, and *once* in the *third* pers. *fut. sing. fem.*, and also *twice* in the *second* pers. *fut. sing. masc.* See Is. 5: 19; Ezek. 23: 20; Ps. 20: 4; Prov. 1: 20; 24: 14.

2. The letters אהוין are *occasionally* paragogic when suffixed to *verbs, nouns, adjectives, participles, particles,* and *pronouns;* as יְשׁוּעָתָה *help, deliverance,* for יְשׁוּעָה; חַיְתוֹ (six times) *the beast of,* for חַיַּת, absolute חַיָּה; once בְּנִי (Gen. 49: 11), and *three* times בְּנוֹ (Numb. 23: 18. 24: 3, 15) *a son,* for בֵּן; see Ps. 114: 8. *Kal* participles *active* אֹסְרִי, הֹפְכִי, שֹׁכְנִי, עֹזְבִי, חֹצְבִי, יֹשְׁבִי, חֹקְקִי, יוֹלַדְתִּי, אֹהַבְתִּי; *passive* גְּנֻבְתִי; *Niphal* נֶאְדָּרִי; *Hiph. part.* מַשְׁפִּילִי, מַגְבִּיהִי, מוֹשִׁבִי, מְקִימִי; *infin.* הוֹשִׁיבִי; Hiphil fut. תְּחִילִין; Kal *pret.* הָלְכוּא, אָבוּא, צָקוּן, *fut.* תֵּדְעִין, תִּדְבָּקִין, תַּעֲשִׂין; *Hithpael fut.* תִּשְׁתַּכָּרִין.

§ 23.

INFINITIVES COMING BEFORE FUTURES AND PRETERS OF THE SAME ROOT.

1. When an infinitive *precedes* the *future* or *preter*, it must be translated *surely*, *certainly*, *freely*, *greatly*, *entirely*, *completely*, *assuredly*, *actually*, *thoroughly*, *ardently*, *really*, *truly*, *expressly*, *ever*, *at any time*, *indeed;* as אָכוֹל תֹּאכֵל *to eat, thou shalt eat*, i. e. thou mayest certainly or freely eat; מוֹת תָּמוּת *to die, thou shalt die*, i. e. thou shalt certainly die; הַרְבָּה אַרְבֶּה *to cause to increase, I will increase*, i. e. I will greatly or abundantly increase; גָּאֹה גָּאָה *he hath completely triumphed;* הָיוֹ יִהְיֶה *it shall certainly be;* הֱיוֹת אֶהְיֶה *I must wholly be;* רָאוֹ רָאִינוּ *we have certainly seen.*

(*a*) Sometimes the infinitive follows an *imperative;* as שִׁמְעוּ שָׁמוֹעַ *hear ye attentively, obey indeed.* In some cases לֹא or אַל *not,* is placed between the infinitive and finite verb; as נַקֵּה לֹא יְנַקֶּה *he will certainly not clear*, or *he will not always clear, let go unpunished* (the guilty). Sometimes the negative particle is placed *before* the infinitive; as לֹא מוֹת תְּמֻתוּן *ye shall not surely die.* Rarely is גַּם *even, also, now then, moreover,* placed before the infinitive. Occasionally the infin. and future are from different roots; as אָסֹף אֲסִפֵם *I will assuredly destroy them,* from אָסַף and סוּף *to destroy.*

Note 1. If a future or preter *precede* the infinitive, it usually denotes *continuance* of action; as וַיֵּצֵא יָצוֹא וָשׁוֹב *and it went forth to go and to return,* i. e. it continued going and returning; וַיִּשְׁפֹּט שָׁפוֹט *and he would continually judge,* or *he would needs be a judge.*

Note 2. When the particle בִּלְתִּי *not, so as not, so that not,* comes before an infinitive, the prefixes ל and מ which belong to the *infinitive,* are prefixed to the former; as לְבִלְתִּי אֲכָל־ *to not eat, not to eat;* לְבִלְתִּי הַכּוֹת *so as not to kill, should not kill,* from נָכָה, Hiphil; מִבִּלְתִּי יְכֹלֶת *from not, because not to be able,* i. e. because he is not able. With ל it may also be rendered *that not, so that not, lest, in that not;* as לְבִלְתִּי הָפְכִּי *so that I will not overthrow.*

(*a*) בִּלְתִּי also signifies *except, besides, until, besides that, unless, except that,* etc.

§ 24.

OF נ EPENTHETIC.

1. This is a daugesh'd נּ often inserted before the suffixes ה *her, it,* ו *him, it,* for the sake of *euphony,* and adds nothing to the sense; as תַּחְתֶּנָּה *in place of* or *under it;* תֹּאכֲלֶנָּה *thou shalt eat* (of) *it;* תְּכַלֶּנָּה *thou shalt curtail, reduce it,* from כָּלָה; תְּשׁוּפֶנּוּ *thou shalt crush* or *attack him,* from שׁוּף; תִּדְּפֶנּוּ *she* (it) *shall scatter him* (it), from נָדַף; אֵינֶנָּה *not she, she* (it) *is not,* from אַיִן; תַּעְטְרֶנּוּ *thou shalt encircle him,* עוֹדֶנּוּ *he was yet, yet he, while he was.*

NOTE 1. The *Daugesh* is rarely omitted; as יְכַבְּדָנְנִי, אֲרוֹמְמֶנְהוּ.

NOTE 2. Sometimes נ is *omitted,* and is compensated for by *Daugesh forte,* thus: ךָּ *thee,* נִּי *me,* נּוּ *us.* נּוּ is used in a few cases for נּוֹ *him, he, it.*

§ 25.

OF ה INTERROGATIVE.

1. הֲ prefixed to a word is usually *interrogative;* as שֹׁמֵר *guarding, a guardian, keeping, a keeper,* הֲשֹׁמֵר *whether guarding, keeping, the keeper?* הֲלוֹא and הֲלֹא *is there not? is not? have not? has not?* הֲמִן *whether of* or *from?* הֲקַלּוּ (from קָלַל) *whether they had subsided?*

2. הַ is prefixed, when a *simple* or *compound* Shevau, a *Daugesh,* or a *guttural* follows it; as הַלְבֵן *whether to a son?* הַאוֹכַל *do I eat?* הַהִצְלִיחַ *whether he had prospered.*

3. הֶ is prefixed, when the letter following is a guttural with *Kaumets;* as הֶהָשֵׁב *whether to bring back.*

NOTE. In a few cases, הָ is prefixed; and in a very few cases, ה is *omitted;* as הָאַתָּה *hast thou?* אַף *is it so?* for הַאַף; אַתָּה זֶה בְּנִי *art thou my very son?* Gen. 27 : 24. See Job 40 : 25.

§ 26.

טֶרֶם (*before*) and אָז (*then, now*) coming before a FUTURE *tense.*

When *either* of these *particles* precedes a *future* tense, it

has often the same effect upon it as ו *conversive;* as טֶרֶם יִהְיֶה *before it was;* טֶרֶם יִצְמָח *before it grew, had not yet grown;* אָז יָשִׁיר *then he sang.*

§ 27.

OF ה LOCAL OR DIRECTIVE.

When ה is suffixed to a noun of *place*, it is called *local*, and signifies *to* or *toward;* as אַרְצָה and also אָרְצָה *to* or *toward the land* or *earth;* מִצְרַיְמָה *toward Mizraim* or *Egypt;* הֶרָה and הָהָרָה *to the mountain;* נֶגְבָּה *southward;* מָרָתָה (from מָרָה) *to Marah.*

§ 28.

DEGREES OF COMPARISON.

1. The *Comparative* is formed by the Prefix מ (a contraction of מִן), and sometimes by מִן itself; as מִכֹּל *in comparison of all, more than every* or *all, above every* or *all;* * מֵאֱלֹהִים *in comparison of God, of God, of being God* (Ps. 8:6); '*can any thing be difficult* מֵיְהוָֹה *in comparison of the Lord?*' i. e. too difficult for Him; '*strong* מִמֶּנִּי *in comparison of me,*' i. e. stronger than I; מִתִּתִּי *than my giving.*

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* Here, as in some other cases, מ forms the *relative* superlative.

NOTE 1. In the later Hebrew, the particle יוֹתֵר *more*, is sometimes used; see Esth. 6: 6. Eccl. 2: 15. Once כְּ is used instead of מִ; Is. 28: 20.

NOTE 2. Rarely is בְּ used for מִ; as אָרוּם בַּגּוֹיִם *I am the most exalted among the nations.*

2. This מִ is sometimes to be translated *not, so as not, so that not;* as מִנְּשׂוֹא *so as not to be forgiven;* מֵרְאוֹת *so as not to see;* מֵעֲשׂוֹת *so as not to do, from doing;* מִמֶּלֶךְ *from* (being) *a king, so as not* (to be) *king, no more a king;* '*his appearance was disfigured* (destroyed) מֵאִישׁ *so as not* (to be) *a man*,' i. e. he was so disfigured as not to have the appearance of a human being.

3. The *Superlative* is made,

(1) By מְאֹד *exceedingly;* as טוֹב מְאֹד *exceedingly good;* etc. See 1, * note, above.

(2) By *the repetition* of a word; as מְאֹד מְאֹד or בִּמְאֹד מְאֹד *in the highest degree, exceedingly great, high;* טוֹב טוֹב *best;* עֶבֶד עֲבָדִים *a servant of servants*, i. e. an abject servant.

(3) By a *synonymous* word; as מְנָת חֶלְקִי *the portion of my inheritance*, i. e. my chief or greatest portion.

(4) By using a *name of Deity;* as '*he was a hero of the chase* לִפְנֵי יְהוָֹה *before the Lord*,' i. e. a most mighty hunter; אַרְזֵי אֵל *cedars of God*, i. e. the loftiest or finest cedars.

§ 29.

CARDINAL AND ORDINAL NUMERALS.

1. The *ordinal* numerals, from *two* to *ten* inclusive, are formed from the *cardinals* by the addition of ִי (masc.) or ִית (fem.); * as שֵׁנִי (fem. שֵׁנִית) *second, a second time*, from שְׁנַיִם *two;* * שָׁלֹשׁ *three,* שְׁלִישִׁי *third;* רְבַע and אַרְבַּע *four,* רְבִיעִי *fourth;* חָמֵשׁ *five,* חֲמִישִׁי and חֲמִשִׁי *fifth;* שֵׁשׁ *six,* שִׁשִּׁי *sixth;* שֶׁבַע *seven,* שְׁבִיעִי *seventh;* שְׁמֹנֶה *eight,* שְׁמִינִי *eighth;* תֵּשַׁע *nine,* תְּשִׁיעִי *ninth;* עֶשֶׂר and עָשָׂר *ten,* עֲשִׂירִי *tenth.*

NOTE 1. The numerals are occasionally found with suffixes.

NOTE 2. The *cardinal* numerals, from *three* to *ten* inclusive, are masc. with a *fem.* termination, and *vice versa;* as שְׁלֹשָׁה בָּנִים *three sons,* שָׁלֹשׁ בָּנוֹת *three daughters.* In the constr., ָה is changed into ַת or ֶת.

2. The numeral אֶחָד (constr. אַחַד) *one,* fem. אַחַת and אֶחָת, is both *cardinal* and *ordinal;* plur. אֲחָדִים *one, some, few.* Before מִן or מ *from,* etc., and עָשָׂר *ten,* it takes the constr. form אַחַד.

3. The plur. termination ִים added to the cardinals,

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* The dual termination ַיִם of שְׁנַיִם *two,* is always dropped in its ordinal state. Sometimes ִיָּה is used for ִית.

from *three* to *nine* inclusive, increases them *tenfold;* as שָׁלֹשׁ *three,* שְׁלֹשִׁים *thirty;* אַרְבַּע *four,* אַרְבָּעִים *forty;* חָמֵשׁ *five,* חֲמִשִּׁים *fifty;* etc.

NOTE. But ־ִים added to עֶשֶׂר (*ten*), *doubles* it; as עֶשְׂרִים *twenty.* מֵאָה (constr. מְאַת) signifies *an hundred;* מָאתַיִם *two hundred;* אֶלֶף *a thousand,* אַלְפַּיִם *two thousand.*

4. The *feminine* of שְׁנַיִם *two, both,* is שְׁתַּיִם; the construct masc. is שְׁנֵי and שְׁנֵים; the fem. const. is שְׁתֵּי and שְׁתֵּים.

5. The cardinals שִׁבְעָה and אַרְבַּע, in a few instances, have a *dual* form, and are used *adverbially*; as שִׁבְעָתַיִם *sevenfold;* etc.

6. Sometimes the number is *repeated,* and is used *distributively;* as שְׁנַיִם שְׁנַיִם *two* (by) *two, in pairs,* Latin *bini;* שִׁבְעָה שִׁבְעָה *seven* (by) *seven, septēni.*

§ 30.

OF THE PARTICLE אֵת, אֶת־.

1. This particle generally stands before, and marks, the *accusative;* as '*God created* אֵת הַשָּׁמַיִם *the heavens*'; '*And God beheld* אֶת־הָאוֹר *the light.*'

2. When it is united to the suffixes, it becomes אוֹת (אֹת), and shows that the suffix is in the *accusative* case; as אוֹתִי

or אֹתִי *me ;* אוֹתְךָ , אֹתְךָ , אֹתָךְ *thee* masc. ; אוֹתָךְ ,
אֹתָךְ *thee* fem. ; אֹתוֹ *him, it ;* אֹתָהּ *her, it ;* אֹתָנוּ *us ;*
אֶתְכֶם (אוֹתְכֶם) *you* masc. ; אֶתְכֶן (אוֹתְכֶן) *you*
fem. ; אוֹתָם , אֹתָם , אֶתְהֶם (אוֹתְהֶם) *them* masc. ;
אוֹתָן אֶתְהֶן (אוֹתְהֶן) *them* feminine.

Anomalies. Once אֹתָכָה (Ex. 29 : 35), for אֹתָךְ ;
אֹתָנָה (Ex. 35 : 26), for אֹתָן .

3. This particle is sometimes used as a *preposition,* and is to be translated *with, with* the aid or help of, *by, near ;* as '*I have created* (obtained, gotten) *a male-child* אֶת־יְהוָֹה *with* the aid of *Jehovah ;*' '*A nest where she may lay her young,* אֶת־מִזְבְּחוֹתֶיךָ *near thy altars.*'

4. This preposition takes suffixes in the following manner : אִתִּי *with me ;* אִתְּךָ (אִתָּךְ) *with thee* masc. ; אִתָּךְ *thee* fem. ; אִתּוֹ *with him, it ;* אִתָּהּ *with her, it ;* אִתָּנוּ *with us ;* אִתְּכֶם *with you* masc. ; אִתְּכֶן *with you* fem. ; אִתָּם , אִתְּהֶם *with them* masc. ; אִתָּן *with them,* feminine.

Note. Through a negligent transcription, we sometimes find אֹתוֹ *with him,* for אִתּוֹ ; אֹתָם *with them,* for אִתָּם ; etc. The *converse* of this occasionally takes place ; the sense must be decided by the context.

§ 31.

VOWEL CHANGES.

1. The vowels are *shortened*, *dropped*, or *changed*, when the accent (tone) is removed *forwards* on account of a final addition. * The vowels are interchanged thus :—

◌ָ is shortened into ◌ַ.

◌ֵ " " " ◌ֶ or ◌ִ.

◌ֹ " " " ◌ֻ or ◌ָ *short.*

NOTE 1. The *converse* of this takes place when a *pause* accent falls upon a *short* vowel ; † as קָטֵל, קָטָ֑ל ; יֵשֵׁב, יָשֵׁב ; עָמַד, עָמָ֑ד ; etc.

NOTE 2. וֹ is frequently changed into וּ , and וּ is sometimes changed into ◌ֹ ; as מָתוֹק, מְתוּקָה ; יָקוּם, יָקֹם (וַיָּקָם *short* Kaumets, and ו conversive).

NOTE 3. ◌ִי is often changed into ◌ֵ or ◌ֶ ; as יָקִים, יָקֵם or יָקֶם.

NOTE 4. The principal *Pause accents* are ◌֑, ◌ֽ (*Sillook*), ◌֔, ◌֕, and ◌֒.

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* A vowel is said to be *shortened*, when it is displaced by its corresponding *short* one :— A vowel is said to be *dropped* or to *fall away*, when it is displaced by a *simple* or *compound Shevau* :— A vowel is said to be *changed*, when it is displaced by another with which it does *not* correspond.

† A vowel is said to be *lengthened*, when it is displaced by its corresponding *long* one. See 7, below.

2. When *two* vowels *fall away*, two *Shevaus* should take their places. But as two Shevaus cannot occur at the *beginning* of a word, *Kheerek*, sometimes *Pattakh*, very seldom *Segole*, takes the place of the *first* Shevau.

Note. But when a pause accent falls on a Shevau, the original vowel is restored, and, if short, *lengthened.*

3. The *constructive state* of a noun, or a *Maccaph*, almost universally *shortens* or *changes* a *final* long vowel; and in addition to this, it often drops or changes an *initial* vowel.

4. The *Suffix state* usually produces the same changes as the construct state.

5. A guttural or ר, when it rejects Daugesh, generally lengthens the vowel which precedes it. But see 7, Note 6, below.

6. ו *conversive*, and *monosyllables*, often *shorten* a final long vowel, since they commonly draw or throw back the tone. ו conversive of the future, often causes verbs לה״ to lose their ה. See Note 5, below.

7. *Pause* and (sometimes) other accents, falling on a *short* vowel, generally *lengthen* it; sometimes they *change* it into a long one. See Note 1, above, with † note; and also the * note.

Note 1. Occasionally a *pause* accent changes a *long* vowel into a *short* one, and sometimes a short vowel into *another* which is short; e. g. ◌ֵ or ◌ֶ into ◌ָ.

Note 2. Sometimes one long vowel is exchanged for another of a fuller sound, when a *pause* accent falls upon it.

Note 3. A pause accent falling upon a Shevau, simple or compound, changes it into (ֶ), (ֹ), (ָ), or (ֵ).

Note 4. In some cases a vowel is *transposed* on account of a pause accent; as לְךָ, לָךְ; בְּךָ, בָּךְ; אֹתְךָ, אֹתָךְ; אִתְּךָ, אִתָּךְ.

Note 5. The tone syllable is often thrown *back*, or the accent is thrown *away*, in order to avoid *two* tones immediately *following* each other; and in this case, the final vowel of the preceding word (if long) is *shortened*. See 6, above.

Note 6. A *short* vowel is seldom lengthened before ה and ח. See 5, above.

Note 7. The nouns חַיִל, יַיִן, לַיִל, זַיִת, צַיִד, עַיִן, בַּיִת, in the constr., become חֵיל, יֵין, לֵיל, זֵית, צֵיד, עֵין, בֵּית. The plur. of בַּיִת is בָּתִּים, constr. בָּתֵּי.

Note 8. The nouns תָּוֶךְ, מָוֶת (*death*), and אָוֶן (*sin*), become תּוֹךְ, מוֹת, אוֹן in the construct.

Note 9. In a few cases, *Pattakh* is changed into *Kheerek*, and *Kaumets* into *Sagole*; as חַת, חִתְּכֶם; יָד, יֶדְכֶם; once we find דִּמְכֶם from דָּם. The group ֳ ָ is sometimes changed into ֲ ַ or ֱ ֶ.

Note 10. Nouns like מֶלֶךְ, זֶרַע, נַעַר, נֵצַח, סֵפֶר, פֹּעַל, often *change* or *lengthen* their *second* vowel into *Kaumets*; as מְלָכִים, etc.

Note 11. A *short* vowel cannot stand in a *simple* syllable unless the tone be upon it; if, however, a short vowel should come to fall upon a simple syllable, the vowel is either lengthened, or a *Daugesh* is inserted in the following letter in order to make a *mixed* syllable.

NOTE 12. Verbs ל guttural, and ל״ה, *frequently* end in *Pattakh*; as יַצְמַח for יַצְמִיחַ; יֹאמַר for יֹאמֵר; etc.

§ 32.

POINTING OF THE ARTICLE ה.

1. הַ with a *Daugesh* in the following letter, is the proper pointing. The Daugesh is nearly always *omitted* when יְ or מְ (sometimes לְ) follows ה.

2. הָ is prefixed, when a *guttural* or ר follows it. But before the gutturals ה and ח, the original Pattakh *remains*.

3. הֶ is prefixed, when a *guttural*, having *Kaumets* or *Shevau Kaumets*, follows. Exceptions:— הָאָרֶץ, הָעָם, הֶחֳדָשִׁים, הָהָר, הָאָדָם, etc.

§ 33.

POINTING OF THE PREFIXES בְּ, כְּ, לְ.

1. Shevau is the proper pointing.

2. When they expel the *article* ה, they take its vowel. *

3. Before a *composite* Shevau, they take the vowel with which the Shevau is compounded.

4. Before an *accented* syllable, they *commonly* take *Kaumets*.

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* When they expel the הַ characteristic of the *infin.* Niphal and Hiphil, they take its vowel; see p. 18, * note; p. 19, (*a*), Note; and p. 20, * note.

5. Before a quiescent י, or a *simple* Shevau, they take *Kheerek;* before a *guttural* with *simple* Shevau, they take *Pattakh.*

6. Before אֱלֹהִים and אֲדֹנָי (which always lose their composite Shevau), they take *Tsaree* in the *former* case, and *Pattakh* in the *latter;* as בֵּאלֹהִים, לַאדֹנָי. They also take *Pattakh* before יְהֹוָה, which loses its Shevau, and is pronounced by the Hebrews אֲדֹנָי; as בַּיהֹוָה, לַיהֹוָה, etc. Before יֱהֹוִה, which is pronounced אֱלֹהִים, ל takes *Tsaree;* as לֵיהֹוִה.

7. Before אֱמֹר, the prefix ל takes *Tsaree,* and א loses its compound *Shevau;* as לֵאמֹר for לֶאֱמֹר; compare 3, above. Once לֵאכֹל for לֶאֱכֹל.

§ 34.

POINTING OF THE PREFIX ו.

1. Shevau is the proper pointing.

2. *Generally* before בּ, מ, and פּ, and *always* before a *simple* Shevau, it takes *Shoorek.* But compare 3 and 4 below.

3. When a silent י, or הְ or חְ follows it, it takes *Kheerek,* in a very *few* cases, *Sagole.*

4. When an *accented* syllable follows, it *frequently* takes *Kaumets.*

5. Before a *composite* Shevau, it takes the vowel with

which Shevau is *compounded.* But if the letter *over* the composite Shevau, is not a *guttural*, then it takes *Shoorek.*

6. Before אֱלֹהִים it takes *Tsaree*, and before אֲדֹנָי it takes *Pattakh*, and א losing its compound Shevau. Before יְהוָה, which is pronounced אֲדֹנָי, it also takes *Pattakh.*

NOTE. For ו conversive of the future, see § 9. Notes 1, 2, 3.

§ 35.

POINTING OF THE PREFIX מ,

a contraction of מִן.

1. מִ with a *Daugesh* following, is the proper pointing.

NOTE. The Daugesh is rarely *omitted;* as מִלְמַעְלָה for מִלְּמַעְלָה, from מַעַל; מִיהוּדָה, מִידֵי, מִלְאֹם, מִמְתִים, מִקְצֵה, and a few others. מ takes *Tsaree* before יְהוָה which is read אֲדֹנָי; as מֵיְהוָה.

2. When a *guttural* or ר follows, it almost always takes *Tsaree.*

NOTE. A *few* examples however occur with (ִ) before a *guttural* and ר.

§ 36.

POINTING OF THE PREFIX שׁ,

a contraction of אֲשֶׁר.

1. שֶׁ with a *Daugesh* following, is the proper pointing.

NOTE. Rarely is the Daugesh *omitted* unless a *guttural* or ר follow.

2. Sometimes it takes *Pattakh, very* seldom *Shevau*, and *less* seldom *Kaumets.*

Note. *Once* with a *Daugesh* in ר ; as שֶׁרִּאשֹׁנִי . This prefix occurs *twenty-one* times in Eccles. second chap., commencing at verse 7.

§ 37.

The following changes take place in the *sufformative* pronouns of the *preter* (§ 8. 6), when suffixes are appended to them :—

ָה *she*, becomes תּ , ַתְ , ָתְ , תָּ , or תָ ;

ַתּוּ is for ַתְהוּ , and ַתָּה is for ַתְהָ .

תְּי , תּ , or תְּ *thou* fem., becomes תִּי or תִּ .

ֶתֶם *ye*, becomes תּוּ or תֻּ .

ָנָה *ye* or *they*, becomes ן ; see § 9.

A VOCABULARY

OF

ROOTS, NOUNS, AND PARTICLES,

OCCURRING IN GENESIS 1.

ROOTS.

בָּרָא *he created.*

הָיָה *he* or *it was, happened, became.*

רָחַף *he* or *it brooded, hovered.* See § 11. 5.

אָמַר *he said, told, talked.*

רָאָה *he saw, appeared;* Niph. *to appear, manifest oneself.*

בָּדַל *he* or *it divided, separated.*

קָרָא *he called, named, met, pronounced, announced.*

עָשָׂה *he made, did, performed.*

קָוָה *he collected, it was gathered.*

דָּשָׁא *he* or *it produced, germinated.*

זָרַע *he* or *it seeded, sowed.*

יָצָא *he* or *it went, came, came forth, produced;* Hiph. *to bring.*

NOTE. No *root* begins with ו, but *verbs* beginning with ו in the Text, change it into י, and you have the root. See § 13. 4.

אוֹר *to shine.* § 8. 4. § 10. 3, (*b*).

נָתַן *he gave, placed, made, uttered, permitted, suffered.*

מָשַׁל *he ruled; to oversee, superintend.*

שָׁרַץ *he* or *it swarmed, produced abundantly.*

עוּף *to fly.* See § 15. 5.

רָמַשׂ *he* or *it crept, moved.*

בָּרַךְ (Piel בֵּרַךְ) *he blessed, praised; to renounce,* etc.

פָּרָה *he* or *it was fruitful.*

רָבָה and רָבַב *he* or *it multiplied, increased.*

מָלֵא *he filled, it was full, filled with, full of, to fulfil, complete.*

יָצָא as above; בּוֹא, יָצָא, יָלַךְ, הָלַךְ *to go* or *come,* in Hiphil *to bring;* בָּא *he went, came;* also *he is going* or *coming, a goer* or *comer out, one coming forth* or *out.* See § 15. 2 and 3.

רָדָה *he ruled.*

כָּבַשׁ *he subdued, subjugated.*

נָתַן see above, and § 14. 3.

NOUNS.

רֵאשִׁית *beginning.*

אֱלֹהִים (plur. form, with a sing. signification) GOD. See פָּנֶה and חַי, below.

שָׁמַיִם *heaven, heavens.*

אָרֶץ, אֶרֶץ *earth, land, dross, earthy particles.*

תֹּהוּ *empty, emptiness.*

בֹּהוּ *desolation, desolate.*

חֹשֶׁךְ *darkness.*

פָּנֶה, always in the plural פָּנִים, constr. פְּנֵי, *face, surface, presence;* לִפְנֵי *before,* לְפָנַי *before me,* מִפְּנֵי *on account of.*

תְּהוֹם *the deep, deep water, abyss.*

רוּחַ *spirit, wind, life-giving power, cool.*

מַיִם, מָיִם *water, waters,* constr. מֵי and rarely מֵימֵי.

אוֹר *light, fire, prosperity.*

טוֹב (טוֹב) *good, goodness, handsome, fair, good* or *costly things.*

יוֹם *day, by day;* יוֹמָם *daily,* plur. יָמִים *days, a few* or *some days.*

לַיְלָה לַיִל לֵילוֹת *night, by night, in the night.*

עֶרֶב *evening, at evening.*

בֹּקֶר *morning, in the morning.*

רָקִיעַ *an expanse.*

אֶחָד *one, first,* plur. אֲחָדִים *one, few, some.* See § 29. 2.

תָּוֶךְ (constr. תּוֹךְ) *middle, midst, among.* תֹּךְ *fraud, oppression.*

שְׁנַיִם *two.* See § 29. 1.

מָקוֹם and constr. מְקוֹם *a place, city, town.*

יַבָּשָׁה *dryness, dry land.*

מִקְוֶה *a collection.*

יָם , יַם *a sea*, plur. יַמִּים .

דֶּשֶׁא *grass.*

עֵשֶׂב *herb, vegetables, herbage.*

זֶרַע *seed, seed-time, a child, prosperity, race.*

עֵץ *a tree, trees, wood, timber, piece of wood.*

פְּרִי *fruit, reward, result* of one's doings.

מִין *kind, species.* מִן *from*, etc. See § 3. מ .

שָׁלֹשׁ *three*, § 29. 1.

מָאוֹר *a light, luminary.*

אוֹת *a sign, pledge, token, wonder, miracle.*

מוֹעֵד *a season, appointed time, an assembly.*

שָׁנָה *a year*, plur. שָׁנִים , constr. שְׁנֵי ·

שְׁנַיִם § 29. 4.

גָּדוֹל *great, high, elder, eldest, rich, powerful.*

מֶמְשָׁלָה *a rule, dominion*, § 6. 3.

קָטוֹן (קָטָן) *little, small, young, younger, youngest.*

כּוֹכָב *a star.*

רְבַע *four*, § 29. 1.

שֶׁרֶץ *an abundance, a reptile, creeping things.*

נֶפֶשׁ *creature, breath, soul, people, mind, will.*

חַי *life, living*, almost always in the plur. חַיִּים *life*, constr.
חַי , חֵי and חַיֵּי ·

חַיָּה fem. of חַי, constr. חַיַּת (six times חַיְתוֹ), *life, living thing, animal*, BEAST.

תַּנִּין *a sea-monster*, etc. See Lexicon.

עוֹף *a fowl, bird*, collect. *birds.*

כָּנָף *a wing, corner, extremity.*

רֶמֶשׂ *a creeping thing*, collect. *reptiles.*

חָמֵשׁ *five*, § 29. 1.

בְּהֵמָה *cattle, tame cattle, beast.*

אֲדָמָה *ground, earth, land.*

אָדָם *man*, Latin *homo, any man.*

צֶלֶם *likeness, image.* See § 28. 3, (3).

דְּמוּת *image, likeness.* See § 28. 3, (3).

דָּג, fem. דָּגָה, constr. דְּגַת, *fish, fishes.*

זָכָר *male.*

נְקֵבָה *female.*

אֹכֶל, מַאֲכָל, אָכְלָה *food, meat, prey.*

יֶרֶק *green, greenness.*

מְאֹד *vehemence, power*, EXCEEDINGLY, *earnestly*, § 28. 3, (1).

שֵׁשׁ *six*, § 29. 1.

PARTICLES.

אֶת־, אֵת sign of the accusative case, also *with*. See § 30.

עַל (עֲלֵי) *upon, over, by, near, on account of, against, concerning, besides, above, to, with, within;* עַל־מֶה, עַל־מָה *why, wherefore.*

כִּי *for, that, because, when, if, but, although, so.*

בֵּין (rarely בֵּינוֹת) *between, among;* (בִּן) בֶּן־, בֵּן *a son, child.*

אֲשֶׁר *which, that, who, because, when, he who, since;* כַּאֲשֶׁר *as, when.*

כֵּן *so, thus;* עַל־כֵּן and לָכֵן *therefore,* כִּי־עַל־כֵּן *because, since.*

תַּחַת *under, beneath, in place of, instead of, for.*

אֶל (אֱלֵי) *unto, into, to, against, concerning, toward, before.*

בּוֹ, prefix בּ and suffix וֹ, § 3 and § 7.

כָּל־, כֹּל (with suffixes כֻּל) *all, every, every one, any one, the whole;* קוֹל *voice, thunder.*

הִנֵּה, הֵן *behold, observe;* הִנֵּנִי, הִנְנִי and הִנֶּנִּי *behold me* or *I* (am), הִנְּךָ *behold thou* (art), etc.

A VOCABULARY

OF

ROOTS, NOUNS, AND PARTICLES,

OF COMMON OCCURRENCE.

ROOTS.

אָכַל *to eat, consume, devour, destroy.*

אָהַב and אָהֵב *to love, long* or *pant after.*

אָסַף *to gather, collect, receive; to take away.*

בָּכָה *to weep, bewail, grieve, mourn.*

בָּנָה *to build, build up, erect, make, form.*

גּוּר *to sojourn, abide, dwell; to be afraid of* (מִ).

גָּדַל and גָּדֵל *to grow, increase, to be* or *become great* or *rich; to magnify, exalt; to be extolled.*

דָּבַר (*to lead, lead out*), Piel דִּבֵּר *to speak, command, promise;* Hiphil *to subdue.*

הָרַג *to slay, kill.*

הָרָה *to conceive, to be pregnant;* often applied to the mind.

זָכַר *to remember, regard;* Hiph. *to celebrate, extol.*

חָרָה *to kindle, burn, to be hot,* spoken of anger (אַף implied), *to be angry, displeasing, displeased.*

חָיָה and חַיִ *to live, flourish, be cheerful, happy;* Piel and Hiph. *to keep alive, preserve.*

טוֹב and טוּב *to be good, agreeable, pleasant, delightful.*

יָלַד *to beget* as a father, *to bring forth* as a mother; Hiphil *to beget.*

יָדַע *to know, understand, obey, feel, to be acquainted with; to regard, notice, acknowledge, worship.*

יָשַׁב *to sit, sit down, seat oneself, to be seated; to dwell, inhabit, sit enthroned; to lurk; to place.*

יָרַד *to descend, come* or *go down.*

יָכֹל Kal and Hophal *to be able, can; to prevail, conquer, triumph over.*

יָרֵא *to fear, be afraid; to reverence, worship.*

יָרַשׁ *to possess, inherit, become heir.*

יָטַב *to be well* or *good,* to *go well, do good, seem good.*

יָסַף Kal and Hiphil *to add, repeat, do again.*

יָצַר *to form, fashion, make.*

כָּלָה *to finish, complete, spend, expend, fail, consume, vanish; to be destroyed.*

לִין and לוּן *to pass the night, put up for the night.*

מוּת *to die; pret.* and *part. Kal* מֵת; Hiphil *to kill, destroy.*

מוּל *to cut, circumcise;* Niph. *infin.* הִמּוֹל, fut. יִמּוֹל.

מָצָא *to find, find out, discover;* Niphal *to be present.*

נָגַשׁ *to approach, draw near, near away, recede.*

נָגַד (in Kal not used), Hiphil *to tell, declare, announce, proclaim.*

נוּס *to flee, flee away, hasten.*

נָשָׂא *to lift, raise, bear up; to carry, carry off* or *away; to take off; to contain, bear, endure; to accept, receive; to take* or *bear away* sin, i. e. to forgive, pardon it.

נָכָה in Hiphil *to smite, slay, kill.*

נָפַל *to fall, fall down, fall asleep* or *dead; to alight, dismount.*

נָסַע *to remove, journey; to pull up stakes* or *stake-pins.*

סוּר *to turn, turn in* or *aside; to depart;* Hiph. *to remove.*

סָפַר *to number, count;* Piel *to tell, declare, recount.*

עָבַר *to pass, to pass near, by, over, on,* or *through; to come to* or *near; to go beyond, transgress.*

עָזַב *to leave, desert, forsake; to withdraw, take away.*

עָבַד *to serve, cultivate, work; to worship.*

עָנָה *to hear and answer;* Piel *to oppress, afflict.*

עָלָה *to ascend, go up, arise;* Hiph. *to offer, offer up, sacrifice; to bring out* or *up.*

פָּתַח (i. q. פָּקַח) *to open; to begin;* Piel *to loosen, unbind, unharness, take off.*

צָוָה (in Kal not used), Piel צִוָּה *to command, ordain, appoint, institute.*

קוּם *to rise* or *stand up, to stand out, endure ; to make sure, valid ;* Hiphil *to establish.*

רָעַע *to be evil, displeasing,* future יֵרַע ; Hiph. *to do wrong, act wickedly.*

רוּץ *to run, hasten, run through* or *over.*

שָׂבַע *to fill, satisfy, satiate ; to be full* or *filled, satisfied.*

שָׁבַע (in Kal not used), Niphal נִשְׁבַּע *to swear, promise.*

שִׂים or שׂוּם *to place, put, appoint, make, give, lay.*

שָׁמַע and שָׁמֵעַ *to hear, listen, hearken, obey, understand ;* Hiph. *to cause to hear, to proclaim.*

שָׁלַח *to put* or *send forth,* Piel *to send away* or *forth ; to dismiss, to accompany.*

שׁוּב *to turn, turn back, return ; to be turned* or *driven ;* Hiphil *to bring back, restore ; to requite,* i. e. to reward or punish.

שָׁכַם in Hiphil *to rise up early, to be early, soon.*

שָׁכַן *to dwell, place, set, inhabit.*

שָׁכַב *to lie down, recline ; to lie with* any one.

שָׁמַר *to keep, preserve, observe, guard, watch.*

שִׁית or שׁוּת *to appoint, set, place, turn, make.*

שָׁכַח *to forget, neglect.*

שָׁתָה *to drink.*

שָׁקָה in Hiphil *to cause to drink, give drink, to water.*

שָׂנֵא *to hate, dislike.*

שָׁאַל *to ask, inquire, demand,* etc.

שָׁפַט *to judge, defend, sentence, decide; to punish.*

NOUNS.

אֹם and לְאֹם *people, nation, heathen.*

אָב *a father, forefather, author, originator;* constr. אֲבִי, with suffix אָבִי *my father,* etc.

אֵל (הָאֵל) *God, power, mighty one, strong.*

אֵם *a mother,* with suffix אִמִּי, אִמְּךָ, אִמּוֹ, etc.

אָח *a brother,* constr. אֲחִי, with suffix אָחִי, etc.

אָחוֹת *a sister,* etc., construct אֲחוֹת.

אַף (*breather*) *nose, nostril, face; anger;* אַפַּיִם *the face, nostrils.*

אֶבֶן *a stone, stone-ore, ore, weight.*

אִישׁ *man,* Latin *vir, male, men, each, a husband.*

אֱנוֹשׁ *man.*

אִשָּׁה for אִנְשָׁה *woman, female, wife.*

אֵשׁ *fire, light, lightning.*

אֹהֶל *a tent, hut, dwelling, tabernacle.*

אֹזֶן *the ear, hearing, presence.* Dual אָזְנַיִם, constr. אָזְנֵי.

בֵּן, construct בֶּן־ (בִּן־) *a son, child, offspring, youth.*

בַּת for בֵּנֶת *a daughter, offspring; inhabitants; a city.*

בַּיִת, constr. בֵּית *a house, household, inside, within.*

בְּרָכָה *a blessing, benediction, favor, prosperity, happiness.*

גּוֹי *nation, people, heathen.*

דָּבָר, construct דְּבַר־ *a word, affair, thing, command, matter, any thing, something;* עַל־דְּבַר *propter rem, on account of, after the manner of,* עַל־דִּבְרָתִי idem.

דּוֹר (דֹּר) *age, generation, race; contemporary; for ever.*

דֶּרֶךְ *a way, road, journey; manner, course, conduct, custom, purpose, plan, path.*

דַּעַת *knowledge, intelligence, a knowing.*

זָהָב, construct זְהַב *gold,* etc.

זָקֵן, construct זְקַן־ *old, aged, an elder, magistrate, officer.*

חֵן *grace, favor, beauty, comeliness.*

יֶלֶד *a child, youth, boy, young man.*

יָד, construct יַד *hand, power, side;* בְּיַד, עַל־יַד *by, through, by the side of.*

כֶּסֶף *silver, money,* etc.

לְאֹם and אֹם *people, nation;* plur. לְאֻמִּים and אֻמִּים.

לֵב and לֵבָב *a heart, mind; midst;* suff. לִבִּי, לִבּוֹ, etc.

מִדְבָּר *pasture ground, open fields, wilderness.*

מֶלֶךְ *a king,* etc.

מַלְאָךְ, construct מַלְאַךְ *messenger, angel.*

נַעַר *a youth, lad, boy, young man, servant.*

עַם, עָם *people, nation.*

עַיִן, construct עֵין *the eye, a fountain, spring, presence;* לְעֵינֵי, בְּעֵינֵי *in the presence of, before, in the estimation of.*

עוֹלָם *eternity, everlasting, for ever; the world, worldliness.*

עֶבֶד *a servant, messenger; a slave.*

פֶּה *mouth, aperture, edge.* See § 4. Note 4.

פֶּתַח (פֶּתַח) *an aperture, opening,* A DOOR, *at the door.*

קוֹל (קֹל) *voice, noise, thunder.*

קֶרֶב *heart, midst, self.*

רֹב *multitude, many.*

רֶגֶל *foot, footman, a coming.*

רַע, רָע, fem. רָעָה, construct רָעַת *wrongness, evil, adversity; ill-favored, ill, malice, adverse, wicked, wrong.*

שֵׁם *a name, fame, renown, reputation.*

שַׁעַר *a gate, entrance,* etc.

שָׂדֶה, construct שְׂדֵה *a field, pasture land,* etc.

PARTICLES.

אַי , אֵי , אַיֵּה *where?* אַיֶּכָּה *where* (art) *thou?* אַיּוֹ *where* (is) *he?* etc.

אוֹ *or, if, perhaps, at least, either.*

אַיִן , אֵין *there is not, none, no, without;* אֵינֶנּוּ *he is not,* אֵינֶנָּה *she* or *it is not,* אֵינְךָ *thou art* or *dost not.*

אֵיךְ *how, why.*

אָז (אֲזַי) *then, now, still.*

אִם *if, not, surely, whether, or, truly;* כִּי־אִם *but, until, unless.*

אֵלֶּה (אֵל , הָאֵל), הָאֵלֶּה *these, those.*

אַל *not,* (do) *not.*

אַךְ *but, surely, only, only* (tends), *scarcely, just now.*

אַחַר and אַחֲרֵי *after, behind;* אַחֲרֵי־כֵן *afterwards.*

אַחֵר , אַחֶרֶת *other, another, next, elsewhere.*

אוּלַי (אֻלַי) *perhaps, if perhaps, surely, but now.*

אַף *yea, surely, is it so? nay more, also, indeed.*

אָחוֹר *back, behind;* אֲחֹרַנִּית *backwards.*

אוּלָם *truly, surely, indeed.*

אֲבָל *but, surely, nay more, yet, also.*

בַּל (בְּלִי) *not, in not, so as not, otherwise not, without;* as a noun *nothing.*

בַּד (*separation, loneness*), לְבַד and לְבָדָד *only, alone, oneself.*

בִּלְתִּי *not, without, until, besides, unless, except.*

בִּגְלַל *on account of, for the sake of,* etc.

בַּעֲבוּר *that, so that, in order, in order that, on account of, for the sake of.*

מִבַּלְעֲדֵי , בִּלְעֲדֵי , בַּלְעֲדֵי , בִּלְעָדֵי , *except, besides, save.*

גַּם *also, so, even, moreover, surely, both.*

הַב and הָבָה *come on! prepare! give.*

הוּא *he, it, the same, that.*

הִוא (*hee*), הִיא *she, it, that, the same;* הַהוּא and הַהִוא *that.*

הוֹי *ho! hark ye!*

הֵנָּה and עַד־הֵנָּה *here, hitherto, yet, till now.*

זֶה masc., זֹאת fem. (הַזֹּאת , הַזֶּה), זוּ com., הַלָּזֶה masc., זֹה and זוֹ fem., הַלָּז com., *this, that, which, who;* זֶה *here;* הַלֵּזוּ occurs once for זֹאת .

יֵשׁ and יֶשׁ־ *there is, there be, are, were, it be;* יֶשְׁךָ *thou art* or *wilt;* יֶשְׁכֶם *you are* or *will.*

יַחַד (יַחַד) and יַחְדָּו *together, at the same time, altogether, in union.*

יַעַן *because, that, since,* יַעַן־אֲשֶׁר and כִּי יַעַן־אֲשֶׁר idem.

כֹּה *thus, so ;* עַד־כֹּה *thither, yonder, hitherto.*

לְמַעַן *that, in order that, in order, on account of ;* לְמַעַן־אֲשֶׁר *because, since.*

לֹא (לוֹא) *not, no, not so, none, no one ;* בְּלֹא *without, for* (that which is) *not.*

לוּ לוּא *Oh that! I pray, beseech, if, if now, perhaps.*

מָה , מַה , מֶה *what?* as an adverb *how, why ;* לָמָּה and לָמָה *why, wherefore.*

מִי *who? what person?* once *what.*

מִן (מִנֵּי , מִנִּי) *from, out of, of,* etc., מִמֶּנִּי , מֶנִּי , מִנִּי *from* or *of me,* מִמְּךָ or מִמֶּךָּ *from* or *of thee,* מִמֶּנּוּ (for מִמְּנְהוּ) *from* or *of him* or *it,* מִמֶּנָּה *from* or *of her* or *it,* מִמֶּנּוּ (for מִמְּנְנוּ) *from* or *of us,* etc. *

מְעַט *a little, less, few ;* כִּמְעַט *soon, shortly, almost, very soon, suddenly.*

מַעַל , מַעְלָה , לְמַעְלָה , מִלְמַעְלָה *above, from above,* etc.

מָתַי (מָתָי) *when,* עַד־מָתַי *until when? how long?*

נָא *now, I pray! I beseech! entreat!*

נֵצַח *for ever, wholly, entirely.*

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* מִ is usually doubled in the *ablative* case.

נֶגֶד *before, in the presence of, opposite.*

סָבִיב (סְבִיבוֹת) *round about, on every side.*

עוֹד *again, yet, while, during, still, continually, more and more, else, other, another ;* עוֹדֶנּוּ *he* (was) *yet, still.*

עַד (עֲדֵי) *until, till, even, also, to, for, while, in ; for ever ;* עַד־אֲשֶׁר , עַד־אִם and עַד־אֲשֶׁר־אִם *until ;* עַד־אָנָה , עַד־מָה , עַד־מֶה *when? how long?*

עִמָּדִי *with me, in me, within me, for me.*

עִם *with, together with, toward.*

עַתָּה *now, therefore.*

פֹּה *here, now.*

פֶּן *lest, not, so that not.*

קֶדֶם (*east, ancient*), *of old, former times.*

קֶרֶב *among, midst,* etc.

רַב (רָב , רַבַּת) *much, great, many, enough, hold !* plur. רַבִּים *many,* (multitudes).

רַק *only, but, surely ;* רַק־אֵין *surely there is not.*

שָׁם and שָׁמָּה *here, there, then ;* אֲשֶׁר־שָׁם *where ;* אֲשֶׁר־מִשָּׁם *thence, whence.*

תָּמִיד *continually, always ; daily* (sacrifice).

PERSONAL PRONOUNS.

אָנֹכִי , אָנִי , אֲנִי *I* common.

אַתָּה , (אַתָּ) אַתָּה *thou* masculine.

אַתְּ , (אַתִּי) אַתְּ *thou* feminine.

הוּא *he, it;* הַהוּא *that;* see הוּא, above.

הִוא (*hee*), הִיא *she, it;* הַהִוא *that;* see הִוא, above.

נַחְנוּ , (אֲנוּ) אֲנַחְנוּ , אֲנַחְנוּ *we* common.

אַתֶּם *ye* masculine.

אַתֵּנָה , אַתֵּן , אַתֶּן *ye* feminine.

הֵמָּה , הֵם *they* masculine; הָהֵם *those* masc.

הֵנָּה , הֵן *they* feminine; הָהֵן *those* fem.

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